GHADIR

THE SERMON OF PROPHET MUHAMMAD AT GHADIR KHUM

Introduction & Translation by: Vahid Majd

بسم الله الرحمن الرحیم

THE SERMON OF PROPHET MUHAMMAD AT THE POND OF KHUM

:Writer

Dr. Vahid Majd

:Published in print

Naba Cultural Organization

:Digital Publisher

Ghaemiyeh center of computerized researches

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BOOK ID

The Sermon of

Prophet Muhammad

at the Pond of Khum

:INTRODUCTION and TRANSLATION BY

VAHID MAJD

December ۲۰۰۵

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Point

“CERTAINLY, I JUST CONVEYED WHAT I HAVE BEEN ORDERED TO CONVEY AS AN ARGUMENT AGAINST EVERYONE, BE HIM PRESENT OR ABSENT, A DIRECT WITNESS OR NOT, AND ALREADY BORN OR NOT YET BORN. HENCE, EVERYONE WHO IS PRESENT SHOULD CONVEY (THIS SERMON) TO THOSE WHO ARE ABSENT, EVERY PARENT SHOULD CONVEY IT TO HIS/HER CHILDREN, (AND THEY SHOULD CONTINUE TO DO SO) UNTIL THE DAY OF JUDGEMENT.”

A part of Prophet Muhammad’s (PBUH and HF) last public sermon delivered in — Ghadir Khum

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,TO THE MOST TRUTHFUL

,THE GREATEST SIGN OF ALLAH

,THE JUDGE OF THE DAY OF RELIGION

,THE ALLOTTER OF PARADISE AND HELL

,THE GREATEST NEWS ABOUT WHOM PEOPLE DIFFER

,THE GREATEST DISTINGUISHER OF TRUTH FROM FALSEHOOD

,THE MASTER OF ALL DEPUTIES OF THE PROPHETS

,THE BROTHER OF THE MESSENGER OF ALLAH

,THE COMMANDER OF THE BELIEVERS

,THE LEADER OF THE PIOUS

, ALI IBN ABI TALIB

.PEACE BE UPON HIM

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INTRODUCTION

The Ghadir event and its significance

Seventy days before his demise, when Prophet Muhammad (PBUH and HF)(١) was returning to Medina after his last pilgrimage to Mecca, he reached the pond of Khum (Ghadir Khum) near Juhfa. It was the ١٨th of the month of Dhul-Hijja of the year ١٠ AH (March ١٥, ۶٣٢ AD). By this time, the Prophet (PBUH and HF) had conveyed all of the divine commandments to his nation except for the formal and explicit public announcement of his divinely appointed successors as the leaders, guardians, and .guides for the believers for all days to come

By the order of Allah, the Prophet (PBUH and HF) stopped at the pond of Khum, gathered the crowd of pilgrims, and delivered his last universal speech. In this sermon, he presented his last religious instruction which finalized the last divine religion and made Islam the perfect religion in

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١- The acronym "PBUH and HF" refers to phrase "peace be upon him and his family".

the sight of Allah. Imam Muhammad al-Baqir (PBUH), the fifth Imam and successor of :the Prophet (PBUH and HF) said

آخِرُ فَرِيضَهٍ أَنْزَلَهَا اللَّهُ تَعَالَى الْوَلَايَهُ ثُمَّ لَمْ يُنْزِلْ بَعْدَهَا فَرِيضَهً ثُمَّ نَزَّلَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ... فَأَقَامَهَا رَسُولُ اللَّهِ بِالْجُحْفَهِ

The last obligatory duty that Allah sent down was al-Walaya (adherence to the" guardian assigned by Allah). Then, He sent down the verse: 'Today, I completed your (religion...' (۱) once the Messenger of Allah established it in Juhfa area." (۲)

This message was the most unique in the entire mission of the Prophet (PBUH and HF) due to the revelation of Verse ۶۷, Chapter ۵ of the Holy Quran before his speech. In this revelation, Allah warned His Messenger that failing to deliver this last message would nullify his entire mission. This unprecedented warning proves that this last message contained the most important religious commandment of Allah for the .Muslim nation

Moreover, the contents of this last message were so crucial to the faith that the Prophet (PBUH and HF) emphatically required all those who directly or indirectly heard the sermon of Ghadir Khum to convey it to people who were not aware of its details, and parents to convey it to their children for

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Chapter ۵, Verse ۳ of the Holy Quran -۱
al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ۱, p. ۱۶۲, under the commentary of Verse -۲ ۵:۳; al-Tafsir, al-Ayyashi, vol. ۱, p. ۲۹۲, under the commentary of Verse ۵:۳; Bihar al-Anwar, vol. ۳۷, p. ۱۱۲, Hadith ۵, vol. ۳۷, p. ۱۳۸, Hadith ۲۷.

all generations to come. Hence, this sermon addresses all Muslim generations of the world until the Day of Judgement. This emphasis naturally implies that the content of this message has a vital role in the future of the Muslims, their spiritual health, and .their felicity in the Hereafter

The main issue that the Prophet (PBUH and HF) addressed in his speech in Ghadir Khum was that Allah appointed Ali Ibn Abi Talib (PBUH) as the guardian (Wali), the master (Mawla), the leader (Imam), and the commander (Amir) of all believing men and women, the deputy and the executor of his affairs (Wasi), and his successor (Khalifa). His sayings and commands should be preferred over the opinions of all others in every matter. Obeying him is obeying Allah, and disobeying him is disobeying Allah. Whoever follows him (and his sayings) is a believer under the guardianship of Allah, and whoever turns away from him (or his sayings) is a disbeliever under the .guardianship of Satan

Guardianship (al-Walaya) expresses a bilateral relation between the guardian and the people. Observing al-Walaya by people means adhering to the guardian and acknowledging his authority by heart, tongue, and action. On the other hand, the action of al-Walaya by the guardian means offering protection from evil, spiritual assistance, care, support, and guidance for his adherents. A divinely appointed guardian guards his adherents from misguidance, spiritual destruction, wrongdoing, .and sin as much as they adhere to him and his commands

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Establishing al-Walaya has been the ultimate goal of religion and the fruit of the entire .efforts of Prophet Muhammad (PBUH and HF) during his mission

One who submits to Allah’s representative and adheres to him has indeed acknowledged Allah’s authority and guardianship and is a true monotheist in obeying Allah. Acknowledging the guardianship of the leaders that Allah appointed and submitting to them is the greatest pillar of faith. It safeguards the followers from the :wrath and punishment of Allah. Imam Muhammad al-Baqir (PBUH) said

بُنِیَ الْإِسْلَامُ عَلَی خَمْسٍ عَلَی الصَّلَاهِ وَ الزَّکَاهِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَایَهِ وَ لَمْ یُنَادَ بِشَیْ ءٍ کَمَا نُودِیَ بِالْوَلَایَهِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَکُوا هَذِهِ یَعْنِی الْوَلَایَه

Islam is established by five things: prayer, charity, fasting, pilgrimage, and al-Walaya“ (adhering to the guardians authorized by Allah). None (among them) was called for as (emphatically as) al-Walaya was called for. However, people accepted the first four (and abandoned al-Walaya.” (١)

People who refused to submit to the leaders that Allah appointed resemble the Satan who refused to submit to the viceregent of Allah, Adam (PBUH), and consequently, became an outcast and went under the curse of Allah

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.al-Kafi, vol. ٢, p. ١٨, Hadith ٣ -١

forever as mentioned in the Holy Quran.(1) It is narrated that Imam al-Ridha (PBUH) said:

مَثَلُ المُؤْمِنِينَ فِی قَبُولِهِمْ وَلَاءُ أَمِيرِ المُؤْمِنِينَ فِی يَوْمِ غَدِيرِ خُم کَمَثَلِ المَلَائِکَهِ فِی سُجُودِهِمْ لِآدَم، وَ مَثَلُ مَنْ أَبی وَلَایَهُ أَمِيرِ المُؤْمِنِينَ فِی يَوْمِ الغَدِيرِ مَثَلُ إِبْلِيسَ

"The similitude of the believers in accepting the guardianship of the Commander of the Believers (Ali) on the day of Ghadir Khum is that of the angels in prostrating before Adam (i.e., submitting to him), and the similitude of those who turned away from the guardianship of the Commander of the Believers on the day of Ghadir is that of the devil (Iblis)." (2)

In one of his speeches on the anniversary of the day of Ghadir, Imam Ali (PBUH) said:

وَ لَا يَقْبَلُ دِيناً إِلَّا بِوَلَايَهِ مَنْ أَمَرَ بِوَلَايَتِهِ وَ لَا يَنْتَظِمُ أَسْبَابُ طَاعَتِهِ إِلَّا بِالتَّمَسُّکِ بِعِصَمِهِ وَ عِصَمِ أَهْلِ وَلَايَتِهِ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص فِی يَوْمِ الدَّوْحِ مَا بَيَّنَ بِهِ عَنْ إِرَادَاتِهِ فِی خُلَصَائِهِ وَ ذَوِی اجْتِبَائِهِ وَ أَمَرَهُ بِالْبَلَاغِ وَ تَرْکِ الْحَفْلِ بِأَهْلِ الزَّيْغِ وَ النِّفَاقِ وَ ضَمِنَ لَهُ عِصْمَتَهُ مِنْهُم... فَکَمَّلَ اللَّهُ دِينَهُ وَ أَقَرَّ عَيْنَ نَبِيِّهِ وَ الْمُؤْمِنِينَ وَ الْمُتَابِعِينَ وَ کَانَ مَا قَدْ شَهِدَهُ بَعْضُکُمْ وَ بَلَغَ بَعْضَکُمْ وَ تَمَّتْ کَلِمَهُ اللَّهِ الْحُسْنَى عَلَى الصَّابِرِين...

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1- cf. the Holy Quran, Chapter 38, Verses 73-78.

2- Iqbal al-A'amal, p. 465.

Allah does not accept the faith (of an individual) except after he acknowledges the" guardianship of whom He required. He does not arrange the means of His obedience (for an individual) except after he adheres to His ropes and the ropes of His authorized people. Thus, Allah sent down to His Prophet (PBUH and HF) on the day of the large trees (1) that which explained His will for His sincere and chosen servants. Allah commanded him to convey (the message) without being concerned about the hypocrites or the deviants, and guaranteed him protection against their evil... By that, Allah completed His religion, and delighted the eyes of His Prophet (PBUH and HF), and the believers. Some of you witnessed this event and some received its news. This (appointment) concluded the beautiful word of Allah for those who observe patience... (2) "(

?(What does the sermon establish for Ali (PBUH

?Does successorship only refer to political authority

Some people do terrible injustice to the event of Ghadir by portraying it as a matter of transferring political power. They unwittingly borrow the Sunni understanding of the

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1- This phrase refers to the day of Ghadir Khum as there had been some large trees beside the pond at the time.

2- Bihar al-Anwar, vol. ۹۴, p. ۱۱۵, Hadith ۸.

term Khalifa, interpreting it as “a ruling successor”. They state that the main goal of the Prophet (PBUH and HF) in Ghadir Khum was to establish Imam Ali (PBUH) as a .political leader after his departure

Were it truly so, the matter would have been a historical matter, and it would be meaningless to quarrel over the right of Imam Ali (PBUH) to rule after passing ۱۴۰۰ years. It is almost fourteen centuries too late to decide whether Ali (PBUH) should have been the first or the fourth ruling governor after the departure of the Prophet (PBUH and HF). Were there a mistake during the upheaval after his departure, it should not be stressed, because no one can change the past, and believing that Ali (PBUH) should have been the first ruler instead of the fourth would have no .consequence in today’s life

This viewpoint ultimately led some to believe that the differences between the Shia and the Sunnis are limited to some minor historical disagreements, which do not have any bearing on their salvation in the Hereafter, and that their beliefs are the same; thus, they should abandon their differences for the sake of their prosperity in the life .of this world

By considering the issue of successorship to be a matter of political rule, they have unknowingly belittled the goals and the achievements of Allah’s Messenger and his successors, peace be upon them, for historical records show that, due to a lack of .sincere supporters, they were unable to implement their ideal divine government

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Besides, most of the Shia Imams (PBUT) never attempted to implement their own government and used to refer those who questioned their stance (۱) to Imam Mahdi (PBUH) who will appear at the end of time and will establish the Kingdom of Justice on .earth

On the other hand, a brief look at the sermon of Ghadir shows that the Prophet (PBUH and HF) wanted to pass on much more than political authority to Imam Ali (PBUH) and the Imams after him. An examination of his words shows that they are the guardians that Allah appointed, and people must acknowledge their authority inside their hearts and follow them in all aspects of life. People will benefit from them as their Imams and will be rewarded by Allah only if they accept them willingly and not through political dominion. Whether or not the guardians that Allah appointed become a ruling authority, the believers of all generations have a duty to abide by their instructions. Therefore, it is not too late to follow their commands, accept them as guardians, submit to them, prefer their sayings over one's own and other's opinions, consider them as the center of truth, evaluate everything by their standard, and keep aloof .from their enemies who opposed their commands

It is also interesting to observe that the Prophet (PBUH and HF) mentioned the titles Wali, Mawla, and Imam for Ali (PBUH) in his sermon over ۲۷ times, whereas he used the word

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See for instance, al-Kafi, vol. ۱, pp. ۳۴۱-۳۴۲, Hadith ۲۵, ۲۶, and ۲۷; Bihar al-Anwar, vol. -۱ .۵۱, p. ۱۳۲, Hadith ۱, and p. ۱۰۹, Hadith ۱

Khalifa for him only three times. Even under the Sunni implication of the word Khalifa (successor)—which limits it to political rule—it is clear that the Prophet (PBUH and HF) stressed spiritual leadership in his speech, which would guarantee the salvation of those who follow the Imam, and would lead them towards Paradise. Worldly issues never took priority for the Prophet (PBUH and HF) and his successors. Imam Ali himself has said:

وَ اللَّهِ لَدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِى عَيْنِى مِنْ عِرَاقِ خِنْزِيرٍ فِى يَدِ مَجْذُوم

"By Allah, this world of yours is more despicable in my eyes than a pig bone in the hand of a leper." (١)

Certainly, had the majority of people followed the sayings of the Prophet (PBUH and HF) concerning the divinely appointed guide, he would have naturally come to power. Thus, Imam Ali's exclusive qualification for political rule is only one of the natural outcomes of the guardianship (Walaya) that the Prophet (PBUH and HF) established for him on behalf of Allah on the day of Ghadir. In this manner, the spiritual authority of Imam Ali (PBUH) and his pure descendants is still effective over the remaining believers until the Day of Judgement, irrespective of the support of the majority of people for them or their political authority.

Believing in the Imam's virtues in one's heart and adhering to his words in disguise (al-Taqiyya) under

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١- Nahj al-Balagha, Maxim ٢٣۶. Also refer to Sermon ٣ (known as al-Shiqshiqiyya) for another similar statement.

tyrannical rule are not only sufficient for salvation in the Hereafter but also rewarded many-fold, because observing faith is more difficult at times of terror and fear. According to the traditions, worship during the days of tyrannical government is more rewarding for the believers than worship during the time of the just government, though this fact should not prevent the believers from praying to Allah for the (manifestation of the Kingdom of Justice on earth by Imam al-Mahdi (PBUH). (١)

The rights and virtues of Imam Ali and other Imams

The sermon of Ghadir Khum confirms the following rights and virtues of Imam Ali :(PBUH) and the Imams after him

Allah has decreed absolute authority for them over the believers, and thus, just like-١ .the Prophet (PBUH and HF), all their commands must be obeyed unconditionally

Like the Prophet (PBUH and HF), they have priority over people, and they have more-٢ rights over the believers than what they have over their own souls. They should be preferred over others (in position, sayings, ideas, commands, etc.) for Allah has .preferred them

Allah has made them the leaders of the believers and the medium of divine-٣ guidance after the Prophet (PBUH and HF). They guide people towards the pleasure of

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cf. al-Kafi, vol. ١, p. ٣٣٣, Hadith ٢, also Hadith ١; Bihar al-Anwar, vol. ۵٢, p. ١٢٧, Hadith -١ ٢٠, also p. ١۴۵, Hadith ۶٧. Another related tradition can be found at: al-Ikhtisas, p. ٢٠, .Hadith; Bihar al-Anwar, vol. ۵٢, p. ١۴۴, Hadith ۶٢

.Allah, keep them from His disobedience and His wrath, and lead them to Paradise

Allah has made them the guardians of the faithful, who protect their close – ۴ .adherents from evil and misguidance

.They are the “Straight Path” of Allah, whom people are ordered to follow –۵

They have all the knowledge of the Prophet (PBUH and HF). Allah has placed the – ۶ knowledge of everything in them. They are the inheritors of all branches of knowledge. Particularly, they possess the complete knowledge of religion. They are .authorized to expound the religion and explain its commandments and prohibitions

Allah has authorized them to interpret the Holy Quran and to explain its meaning – ۷ after the Prophet (PBUH and HF). No one knows its interpretations, its hidden warnings, and its mysteries except through them. They guide people to the truth of .the Quran and call them to it

They are the executors of the will of the Prophet (PBUH and HF) and the deputies of –۸ his affairs (Wasi). Imam Ali (PBUH) was the greatest in virtue and rank among the deputies of all the prophets (most of whom were prophets themselves) just as the .(Prophet (PBUH and HF) was the greatest among all prophets (PBUT

Imam Ali (PBUH) is the most virtuous amongst the creation of Allah so long as – ۹ .creation exists

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.Imam Ali (PBUH) was foremost in accepting Islam and worshipping Allah -۱۰

Imam Ali (PBUH) fought against the enemies of Allah by His command and was the -۱۱
.greatest helper of religion

Imam Ali (PBUH) was the greatest aid and defender of the Prophet (PBUH and HF). -۱۲
He fought on his behalf and offered his life as a sacrifice for him. His relation to the
.(Prophet (PBUH and HF) was that of Aaron to Moses (PBUT

Imam Ali (PBUH) was the dearest and the closest to the Prophet (PBUH and HF). -۱۳
He is from the Prophet (PBUH and HF), and the Prophet (PBUH and HF) is from him.
.The Prophet (PBUH and HF) called him his brother

.The title of "the Commander of the Believers" exclusively belongs to him -۱۴

Allah and His Prophet (PBUH and HF) are pleased with him. All verses of the Holy -۱۵
Quran that express Allah's satisfaction or praise in their ideal sense have been
.revealed about him

The divine light, the divine guidance, and the divine leadership have been placed in -۱۶
Imam Ali (PBUH) and the Imams from his descendants up to Imam Mahdi (PBUH), the
last divinely appointed Imam. The earth will never lack an Imam until the Day of
.Judgement

Imam Ali (PBUH) and the Imams of his descendents are the trustees of Allah, His -۱۷
appointed judges, the vessels

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of divine knowledge(١), the greatest proofs of Allah among His creation, and His .exhaustive arguments against them

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١- The “divine knowledge” refers to all the heavenly knowledge created by Allah, and placed in His best creation. It is called divine just because Allah issued and authorized it, and because it is not a science generated by a human. It is called His knowledge since it is His creation and is attributed to Him. However, this should not be confused with His “Eternal Knowledge”. It should be made clear that any knowledge that a human being can possess, grasp, or comprehend is a creation, and has no similarity whatsoever with Allah’s Eternal Knowledge (i.e., His Essence), which is not created. The knowledge that a human or even an Imam possesses is not a part of Allah’s Eternal Knowledge, otherwise it would imply His Essence has parts. Any imagination or perception of Allah's Eternal Knowledge by us is a creation of our mind and cannot be attributed to Allah. With regard to the Essence of Allah, we are not allowed to theorize or converse because we have no way to understand Him, and by “His Eternal Knowledge”, we only mean, “He is not ignorant”. We should recognize that His Essence (Dhat) is free from any type of knowledge that we know (i.e., any generated knowledge even if it is multiplied by infinity in terms of quality and quantity) just as we recognize that there is nothing that He is unaware of. Nothing is like Him. Maintaining a difference on the quality or the quantity between His knowledge and the concept of knowledge that is known to us is not enough to avoid resemblance, and we need to deny the resemblance in the concept of knowledge between the Creator and the creation. There is neither concept, nor quality for His Essence. Allah is the creator of perfections and qualities, and He is not limited by the extension of qualities and concepts that we imagine. Allah knows, but not like how His creation knows. Hence, our understanding of His Eternal Knowledge (i.e., His Essence) is only limited to denying any opposite in Him. In other words, we should regard Him free from all .defects such as ignorance

١٨- Imam Ali (PBUH) and the pure members of his progeny constitute one of the two weighty symbols besides the Holy Quran. If people adhere to both, they will be never misled. Each one of the two guides to the other and agrees with it.

١٩- Imam Ali (PBUH) and the Imams of his progeny are the most learned about the religion. The lawful and unlawful things are only those that the book of Allah, the Messenger, and the Imams, have declared so, respectively.

٢٠- The last Imam of his descendants, the Mahdi (PBUH), shall establish the global kingdom of justice. He will revive Allah's religion, and will overcome all religions and ideas. He will annihilate falsehood, will purify the earth from the enemies of Allah, will avenge the blood of all the friends of Allah, and will re-establish the rights of Allah, the Prophet (PBUH and HF), and his family.

HIS FOLLOWERS, HIS ENEMIES, AND THEIR FATE

In the sermon of Ghadir Khum, the Prophet (PBUH and HF) describes the followers and the enemies of Imam Ali (PBUH) and the Imams after him, and informs them of their destinies:

١- Those who acknowledge the authority of Imam Ali (PBUH) are the triumphant Party of Allah and the true believers who will achieve felicity and a great reward.

٢- Whoever doubts any of the Imams has doubted them all, and his abode is the everlasting Hellfire. Whoever

doubts the sayings of the Prophet (PBUH and HF) in this sermon concerning them has doubted all of what Allah has revealed to the Prophet (PBUH and HF) throughout his .entire mission. Such a person is accursed and under the wrath of Allah

If anyone chooses a religion other than submission to the guardianship of Imam Ali -٣ (PBUH), Allah will never accept it from him, nor will He accept his deeds, and he will be .among the losers on the Day of Judgement

Allah loves whoever loves Ali (PBUH). He keeps up His support, protection, - ۴ guidance, forgiveness, and mercy for anyone who keeps attached to Ali (PBUH), .listens to him, and remains under his guardianship

Anyone who turns away from Imam Ali (PBUH), he has rejected Allah's - ۵ guardianship and has gone under the guardianship of Satan. Such a person has .attained the curse of Allah and His wrath

As long as someone denies Ali's authority, Allah will never turn to him nor will He -۶ ever forgive him. If he dies like that, he will remain in Hell forever. This is a decisive .decree by Allah that will never change

The friends of Imam Ali (PBUH) are those who believe in his guardianship and never -٧ doubt their belief. They detest those who oppose Allah and His Messenger even if .they are their closest kin

The enemies of Imam Ali (PBUH) are those who turn away from his guardianship, -٨ doubt the virtues that

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Allah has bestowed upon him, are jealous of him, abandon support for him, reject his sayings, disagree with his actions, oppose his commands, or have friendship with .those who oppose him

His enemies are the wretched, the misguided, the arrogant, the brothers of Satan, -٩ and the rejecters of faith. Their deeds are all in vain. Their lasting punishment will not .be lessened, and they will never be pardoned

Those who usurped the rights of the family of the Prophet (PBUH and HF) are the -١٠ leaders who invite people to Hell. Allah and His Prophet (PBUH and HF) are clear of them and their actions. They, their supporters, and their followers will be in the lowest .pit of the Hellfire

THE GHADIR EVENT LEAVES NO EXCUSE

During the Sermon, the Prophet (PBUH and HF) stressed that his speech completes Allah's argument against everyone until the Day of Judgement. After the departure of the Prophet (PBUH and HF), other members of Ahl al-Bait (PBUT)(١) emphasized

t:٢۴

Ahl al-Bait means People of the House. However, the Ahl al-Bait of the Prophet - ١ (PBUH and HF) as specifically defined by him and believed by the Shia, refers only to the divinely selected individuals of his house. They are his daughter (Lady Fatima (PBUH)) as well as twelve divinely appointed leaders (Imams) after him. The twelve Imams include the Prophet's son in law and cousin, Ali (PBUH) , Ali's two sons, al- . (Hasan and al-Husain (PBUT) , as well as nine descendants of al-Husain (PBUH

:this fact as well. Lady Fatima (PBUH), the Prophet's daughter, said

فَمَا جَعَلَ اللهُ لِأَحَدٍ بَعْدَ غَدِيرِ خُم مِنْ حُجَّةٍ وَ لَا عُذْرٍ

Allah did not leave any argument or any excuse for anyone after the event of Ghadir" (Khum."(١

Similarly, when Imam Ali (PBUH) addressed the immigrants and the helpers in the Prophet's Mosque (after they had pledged fealty to Abu Bakr), he reminded them of his exclusive right for the leadership of the community and their covenant with the Messenger of Allah (PBUH and HF) concerning him. Some of the helpers said to Imam Ali, "O Abul Hasan! Had the helpers heard your arguments before giving their pledge of allegiance to Abu Bakr, none would have disputed your rule." In response to them, :Imam Ali (PBUH) said

فَقَالَ عَلِيٌّ ع يَا هَؤُلَاءِ أَ كُنْتُ أَدَعُ رَسُولَ اللَّهِ ص مُسَجًّى لَا أُوَارِيهِ وَ أَخْرُجُ أُنَازِعُ فِي سُلْطَانِهِ وَ اللَّهِ مَا خِفْتُ أَحَداً يَسْمُو لَهُ وَ يُنَازِعُنَا أَهْلَ الْبَيْتِ فِيهِ وَ يَسْتَحِلُّ مَا اسْتَحْلَلْتُمُوهُ وَ لَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص تَرَكَ يَوْمَ غَدِيرِ خُمٍّ لِأَحَدٍ حُجَّةً وَ لَا لِقَائِلٍ مَقَالًا

Did you want me to leave the shrouded body of the Messenger of Allah without burial" and come out to quarrel for his sovereignty? By Allah! I could not believe anyone ,would yearn for it

t:٢٥

Dala'il al-Imama, p. ٣٨. See also, al-Khisal, vol. ١, p. ١٧٣; Bihar al-Anwar, vol. ٣٠, p. ١٢٤. - ١

dispute with us Ahl al-Bait (PBUT) in it, and make lawful to do what you did (in usurping our rights). I do not see that the Messenger of Allah (PBUH and HF) left any place for any controversial talks, any plea, or any argument for anyone (by his speech) on the (day of Ghadir Khum."(١)

The above testimonies, among others, show that the speech of the Prophet (PBUH and HF) at Ghadir Khum in defining the position of Imam Ali (PBUH) is clear, evident, and definitive, and it exhausts arguments brought by anyone. Thus, it can be .presented as a comprehensive proof to everyone

OUR OBLIGATIONS TOWARDS THE SERMON AND THE EVENT

THE NECESSITY OF SUBMITTING TO THE PROPHET'S SAYINGS

One of the important differences that distinguishes Islam from all the early divine religions is that it states that it is the final religion of Allah. It offers the ultimate divine instructions for people in terms of beliefs and practices, and all its commandments and prohibitions are effective until the Day of Judgement. Believers of all generations are required to submit to the sayings of the Messenger of Allah (PBUH and HF) to :achieve felicity. Allah states in the Holy Quran

t:۲۶

١- .al-Ihtijaj, vol. ١, p. ٧۴; Bihar al-Anwar, vol. ٢٨, p. ١٨۵

وَ ما كانَ لِمُؤْمِنٍ وَ لا مُؤْمِنَهٍ إِذا قَضَی اللَّهُ وَ رَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَهُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلالاً مُبيناً

"It is not permissible for a believer, man or woman, to exercise choice in a matter for which Allah and His Messenger issued a command. Whoever disobeys Allah and His Messenger, he has surely strayed off (the path), a manifest straying."(1)

وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكافِرُون

Whoever does not judge according to what Allah has sent down is a disbeliever.(2)

يا أَيُّهَا الَّذينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَميعٌ عَليمٌ

"O You who believe! Do not precede Allah and His Messenger; and be watchful of (your duties toward) Allah. Verily, Allah hears and knows all things."(3)

فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فى أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْليماً

"But no, by your Lord, they have not truly believed until they make you judge in all disputes

t:27

1- Chapter 33, Verse 36 of the Holy Quran.

2- Chapter 5, Verse 44 of the Holy Quran.

3- Chapter 49, Verse 1 of the Holy Quran.

between them, find in their souls no resistance against your decision, and submit (to (you) with complete conviction."(1)

يـا أَيُّهَا الَّذينَ آمَنُوا أَطيعُوا اللَّهَ وَ أَطيعُوا الرَّسُولَ وَ أُولِى الْأَمْرِ مِنْكُمْ فَإِنْ تَنازَعْتُمْ فى شَىْ ءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ

"O You who believe! Obey Allah and obey the Messenger and those who are given authority from among you; and if you had a dispute in a matter, return it to Allah and (His Messenger if you believe in Allah and the Last Day."(2)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونى يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ اللَّهُ غَفُورٌ رَحيمٌ. قُلْ أَطيعُوا اللَّهَ وَ الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لا يُحِبُّ الْكافِرينَ

"Say, 'If you truly love Allah, follow me; Allah will love you and will forgive you your sins; and Allah is oft-forgiving and the most merciful.' Say, 'Obey Allah and His (Messenger.' But if they turn back, Allah loves not those who reject faith." (3)

Therefore, it is necessary for a believer to follow all the sayings of the Prophet (PBUH and HF) which have reached us in the form of traditions. Opposing the traditions of the

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1- Chapter 4, Verse 65 of the Holy Quran.

2- Chapter 4, Verse 59 of the Holy Quran.

3- Chapter 3, Verses 31-32 of the Quran.

Prophet (PBUH and HF) means opposing Allah and disbelieving the above-mentioned verses of the Holy Quran. Weakening and disregarding the sayings of the Prophet (PBUH and HF) that have been handed down to us means believing that the Quranic verses, which require us to follow his sayings, are useless in our time.

Particularly, for such an important issue as the message of Ghadir Khum, rejecting it means believing that Allah and His Prophet (PBUH and HF) have failed to convey the message that, according to the Quran, if not conveyed, would be as if nothing of His religion was conveyed,(١) and religion would remain deficient and unsatisfactory in the sight of Allah.(٢)

It is, therefore, our duty to acquire and learn this final message of the Prophet (PBUH and HF), to comply with what it entails, and to follow its directions.

LEARNING, ACKNOWLEDGING, AND PROTECTING

THE TEXT OF THE SERMON

The sermon of Ghadir Khum constitutes the last instructions of the last prophet of Allah in his last days. Hence, it is of prime importance for every believer to study the text of the sermon with care, reflect on it, and acknowledge all its implications in one's heart.

t:٢٩

١- cf. the Holy Quran, Chapter ٥, Verse ۶٧.

٢- cf. the Holy Quran, Chapter ٥, Verse ٣.

In the sermon of Ghadir, the Prophet (PBUH and HF) has emphasized that all his final commandments and prohibitions are effective forever and should never be altered by people's desires, needs, ideas, opinions, or tendencies in any era. He (PBUH and HF) considered it a duty of every believer to learn and comprehend the instructions of the sermon as it was handed down to them, and to protect them from any alteration or .change for the use of the current and future generations

ACTING UPON THE INSTRUCTIONS OF THE SERMON AND OBSERVING THE COVENANT

After understanding and acknowledging the message of the Prophet (PBUH and HF) in the heart, one must put it in practice in his/her life. Calling people toward the truth by self-practice is the most beautiful and the most effective method of propagating the truth, which protects the message on a practical level and keeps it alive in the .community

The covenant taken by the Prophet (PBUH and HF) from all people who eventually :hear the sermon includes the following verbal declarations

۱ - We heard and understood the divine message concerning the authority and the .rights of Ali (PBUH) and the Imams of his offspring

۲- We pledge our fealty to them by our hearts, our souls, our tongues, and our hands.

۳- We are satisfied with the message and submit to it.

t:۳۰

۱- We will never deny it, nor will we break the covenant.

۲- We will never doubt it.

۳- We will obey it by our actions.

۴- We will live and die with this belief.

۵- We will never change nor replace its instructions.

۶- We will convey it to our children, family, and friends, near or far.

۷- We take Allah as witness to this covenant, and His Prophet (PBUH and HF), Allah's Angels, His forces, and His servants, and anyone who obeyed it.

According to the saying of the Prophet (PBUH and HF), this covenant is taken by the order of Allah, and anyone who pledges his allegiance to him, Imam Ali, and the pure Imams of his progeny according to the terms of the covenant has indeed pledged his allegiance to Allah, the mighty and the majestic. This fact is also verified by the Holy Quran.(۱)

The Messenger of Allah (PBUH and HF) stated that those who precede others in acknowledging their covenant with Imam Ali (PBUH) and the Imams after him and truly believe in their guardianship are those who succeed in attaining the gardens of bliss.

t:۳۱

۱- cf. Chapter ۴۸, Verse ۱۰ of the Holy Quran.

As the Prophet (PBUH and HF) ordered, every Muslim who receives his message should transmit it to other members of his community, especially the youth and .children

Transmitting the sermon is the greatest manifestation of enjoining what is right (Amr bil ma'ruf)(١). The Prophet (PBUH and HF) mentioned that the most important example of enjoining the right is conveying what he said in this sermon to truth-seeking individuals who have not heard its details, urging them to follow it as an order from Allah and His Prophet (PBUH and HF), and advising them against violating it.

Introducing the position and virtues of Imam Ali (PBUH) to the people is the best possible deed, because it makes known to people the authentic source of inquiry for all righteous deeds. The Prophet (PBUH and HF) stated in the sermon that without recognizing Imam Ali (PBUH), there is neither any value nor any effect in enjoining .other righteous deeds

Therefore, it is the duty of all believing men and women to inform other Muslims, who are prepared to hear the truth, about the content of this sermon without screening it .according to personal opinion

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١- The word al-Ma'ruf means what is recognized. It refers to the deeds that Allah has recognized as good. On the other hand, the word al-Munkar means what is rejected. It refers to what Allah did not recognize as righteous deeds, and thus, people should .avoid them

What follow are some suggestions to make the text as well as the meanings of this :sermon popular in our community

۱ - Holding frequent special meetings for reciting the Arabic text of the sermon, its translation, and its explanation. Seeking nearness to Allah by reminding about the Prophet's statements on the day of Ghadir, and making such spiritual gatherings as .the medium of one's requests before Allah

۲ - Reciting a part of the sermon, even a small amount, in any general gathering, and .reminding about one's obligation towards it

۳ - Holding classes of memorizing the text of the sermon for the youth, organizing .competitions, quizzes, and offering prizes for learning the contents of the sermon

۴ - Presenting the books containing the full text of the Prophet's (PBUH and HF) .sermon at Ghadir Khum as gifts to the family and friends

۵ - Making decorative objects, goods, and greeting cards, etc., on which the key .phrases of the sermon are written or carved

۶- Developing extracurricular programs in schools for teaching the text of the sermon .to the students

۷- Translating the sermon into different languages and publishing them in papers and .on the Internet

t:۳۳

There are many traditions on the importance of observing the anniversary of the event of Ghadir Khum. To be brief, only three traditions are partially quoted below. :The Messenger of Allah (PBUH and HF) said

يَوْمُ غَدِيرِ خُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِى وَ هُوَ الْيَوْمُ الَّذِى أَمَرَنِىَ اللَّهُ تَعَالَى ذِكْرُهُ فِيهِ بِنَصْبِ أَخِى عَلِىِّ بْنِ أَبِى طَالِبٍ عَلَماً لِأُمَّتِى يَهْتَدُونَ بِهِ مِنْ بَعْدِى وَ هُوَ الْيَوْمُ الَّذِى أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ أَتَمَّ عَلَى أُمَّتِى فِيهِ النِّعْمَهَ وَ رَضِىَ لَهُمُ الْإِسْلَامَ دِينا.

The day of Ghadir Khum is the greatest religious festival (Eid) of my nation. It was“ the day that Allah, exalted is His rememberance, commanded me to appoint my brother, Ali Ibn Abi Talib, as the guiding banner for my nation, by whom they will be rightly guided after me. It was the day in which Allah finalized religion and fulfilled His (blessings on my nation and was pleased that Islam be their faith.”(١)

:Imam al-Sadiq (PBUH) said to one of his companions

صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدِلُ صِيَامَ عُمُرِ الدُّنْيَا ... وَ هُوَ عِيدُ اللَّهِ الْأَكْبَرُ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيّاً قَطُّ إِلَّا وَ تَعَيَّدَ فِى هَذَا الْيَوْمِ وَ

t:٣۴

١- al-Amali, al-Saduq, p. ١٢۵, Hadith ٨, Bihar al-Anwar, vol. ٩۴, p. ١١٠, Hadith ٢.

عَرَفَ حُرْمَتَهُ وَ اسْمُهُ فِی السَّمَاءِ یَوْمُ الْعَهْدِ الْمَعْهُودِ... لَعَلَّکَ تَرَی أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ یَوْماً أَعْظَمَ حُرْمَةً مِنْهُ لَا وَ اللَّهِ لَا وَ اللَّهِ لَا وَ اللَّه

Fasting on the day of Ghadir is equivalent to fasting throughout the entire age of the" world… It is the greatest festival of Allah. Allah has not sent any prophet but that he celebrated this day as Eid and was aware of its sanctity. It is known in the heavens as 'The Day of the Famous Covenant'… You might think that Allah, the mighty and the majestic, has created a day more sacred than that. No, by Allah! No, by Allah! No, by (Allah!"(١

:Imam Ridha (PBUH) said

قَالَ الرِّضَا ع حَدَّثَنِی أَبِی عَنْ أَبِیهِ ع قَالَ إِنَّ یَوْمَ الْغَدِیرِ فِی السَّمَاءِ أَشْهَرُ مِنْهُ فِی الْأَرْض... وَ اللَّهِ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْیَوْمِ بِحَقِیقَتِهِ لَصَافَحَتْهُمُ الْمَلَائِکَةُ فِی کُلِّ یَوْمٍ عَشْرَ مَرَّاتٍ

Certainly, the day of Ghadir is more famous in the heavens than in the earth… and by" Allah, had people truly known the superiority of this day, the angels would have been (shaking hands with them ten times a day."(٢

t:٣٥

١- Tahdhib al-Ahkam, vol. ٣, p. ١٤٣, Hadith ١; Bihar al-Anwar, vol. ٩٥, p. ٣٠٢, Hadith ٢.

٢- Tahdhib al-Ahkam, vol. ۶, p. ٢۴, Hadith ٩, Bihar al-Anwar, vol. ٩۴, p. ١١٨, Hadith ٩.

THANKING ALLAH FOR THIS GREATEST BLESSING

Being grateful to the benefactor for his favors is a matter of rational necessity. The wiser the servant, the more gratitude he expresses in words and actions to his :master. Allah states in the Holy Quran

وَ لَقَدْ آتَيْنا لُقْمانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَ مَنْ يَشْكُرْ فَإِنَّما يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَميد

We indeed bestowed wisdom upon Luqman: 'Be grateful to Allah.' Certainly, whoever" is grateful does so to the profit of his own soul, but if any is ungrateful, verily Allah is (free of all wants and is abundantly praised."(١

In addition, the greater the favor, the more appreciation that is due. Divine guardianship (al-Walaya) is the greatest favor that Allah has bestowed upon His creation. The more gratitude that someone expresses to Allah by adhering to it, the more benefit he receives from it. On the other hand, the more someone rejects Allah's mercy, the more he is entitled to His curse, which lies in the absence of His :mercy and protection. Allah states

لَئِنْ شَكَرْتُمْ لَأَزيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذابی لَشَديد

t:٣۶

١- .Chapter ٣١, Verse ١٢ of the Holy Quran

If you are grateful, I will increase your (benefits from My favor); but if you show“ (ingratitude, truly My torment is intense indeed.”(1)

On the anniversary of the event of Ghadir Khum, Imam al-Sadiq (PBUH) praised and :thanked Allah, saying

اللَّهُمَّ سَمِعْنَا وَ أَطَعْنَا وَ أَجَبْنَا دَاعِيَکَ بِمَنِّکَ فَلَکَ الْحَمْدُ غُفْرانَکَ رَبَّنا وَ إِلَيْکَ الْمَصِيرُ آمَنَّا بِاللَّهِ وَحْدَهُ لَا شَرِيکَ لَهُ وَ بِرَسُولِهِ مُحَمَّدٍ وَ صَدَّقْنَا وَ أَجَبْنَا دَاعِيَ اللَّهِ وَ اتَّبَعْنَا الرَّسُولَ فِي مُوَالَاهِ مَوْلَانَا وَ مَوْلَى الْمُؤْمِنِينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِ اللَّهِ وَ أَخِي رَسُولِهِ وَ الصِّدِّيقِ الْأَكْبَرِ وَ الْحُجَّهِ عَلَى بَرِيَّتِهِ الْمُؤَيَّدِ بِهِ نَبِيُّهُ وَ دِينُهُ الْحَقُّ الْمُبِينُ عَلَماً لِدِينِ اللَّهِ وَ خَازِناً لِعِلْمِهِ وَ عَيْبَهِ غَيْبِ اللَّهِ وَ مَوْضِعِ سِرِّ اللَّهِ وَ أَمِينِ اللَّهِ عَلَى خَلْقِهِ وَ شَاهِدِهِ فِي بَرِيَّتِهِ اللَّهُمَّ إِنَّنا سَمِعْنا مُنادِياً يُنادِي لِلْإِيمانِ أَنْ آمِنُوا بِرَبِّکُمْ فَآمَنَّا رَبَّنا فَاغْفِرْ لَنا ذُنُوبَنا وَ كَفِّرْ عَنَّا سَيِّئاتِنا وَ تَوَفَّنا مَعَ الْأَبْرارِ رَبَّنا وَ آتِنا ما وَعَدْتَنا عَلى رُسُلِکَ وَ لا تُخْزِنا يَوْمَ الْقِيامَهِ إِنَّکَ لا تُخْلِفُ الْمِيعادَ فَإِنَّا يَا رَبَّنَا بِمَنِّکَ وَ لُطْفِکَ أَجَبْنَا دَاعِيَکَ وَ اتَّبَعْنَا الرَّسُولَ وَ صَدَّقْنَاهُ وَ صَدَّقْنَا مَوْلَى الْمُؤْمِنِينَ وَ کَفَرْنَا بِالْجِبْتِ وَ الطَّاغُوتِ فَوَلِّنَا مَا تَوَلَّيْنَا وَ احْشُرْنَا مَعَ أَئِمَّتِنَا فَإِنَّا بِهِمْ مُؤْمِنُونَ مُوقِنُونَ وَ لَهُمْ مُسَلِّمُون ...

O Allah! We listened, obeyed, and answered the caller from You due to Your favor. “ Thus, praise belongs to You. We seek Your forgiveness, our Lord, and towards Your (reward or punishment) is

t:37

1- Chapter 14, Verse 7 of the Holy Quran.

the eventual turn.(۱) We believed in Allah, who is Unique and has no partner, believed in His Messenger, Muhammad, answered the caller of Allah and followed the Messenger in adhering to our master, the commander and the guardian of the believers, Ali Ibn Ali Talib. He is the servant of Allah, the brother of His Prophet, the most truthful, His exhaustive argument against His creation, the supporter of His Prophet, and His true and clear religion. He is a flag of the religion of Allah, the treasurer of His (issued) knowledge, the chest of what is hidden by Allah, the place of .His secrets, and the trustee of Allah and His witness over His creation

O Allah! We have heard the call of one calling (us) to faith, 'Believe in Your Lord,' thus we have believed. Our Lord! Forgive us our sins, blot out from us our evil deeds, and take our souls in the company of the righteous. Our Lord! Grant us what You promised to us through Your messengers, and disgrace us not on the Day of Judgement, for (You never break Your promise.(۲

Surely it was by Your favor and Your grace that we acknowledged the Prophet and the Commander of the Believers (Ali), and disbelieved in al-Jibt

t:۳۸

۱- cf., Chapter ۲, Verse ۲۸۵ of the Holy Quran.

۲- Chapter ۳, Verses ۱۹۳-۱۹۴ of the Holy Quran.

and al-Taghut .(١) Thus, keep us attached to what we have adhered to. Resurrect us with our Imams, for we believe in them, have confidence in their (authorities and (virtues), and are submissive before them ..."(٢)

SOME STATISTICS ABOUT THE TEXT OF THE SERMON

:Here are some statistical facts about the sermon

The Prophet (PBUH and HF) explicitly mentioned the name of Imam Ali (PBUH) in his - sermon about forty times besides many more instances that he (PBUH and HF) .referred to him by pronoun

He (PBUH and HF) repeatedly used the following titles for Imam Ali (PBUH) in this - :sermon

.Wali and Mawla (guardian) fifteen times -

.Imam (leader) twelve times -

.Amir (commander) seven times -

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These two terms refer to the idols that are obeyed against Allah, which, in reality, -١ implies they are worshipped instead of Him. According to the traditions, they refer to the two foremost enemies of the family of the Prophet (PBUH and HF) . Both terms have also been used in Chapter ۴, Verses ۵١ of the Quran. However, the latter term, al-Taghut, has been used in seven more places in the Holy Quran. See for instance: .Chapter ٢, Verses ٢۵۶-٢۵٧, and Chapter ۴, Verses ۶٠ and ٧۶

.Iqbal al-A'amal, p. ۴٧٣, Bihar al-Anwar, vol. ٩۵, p. ٢٩٩, Hadith ١ -٢

- Wasi (executor of the will and deputy of the affairs) seven times.

- Akh (brother) four times.

- Khalifa (successor) three times.

- Hadi (guide) three times.

- The Prophet explicitly mentioned the word A'imma (Imams), referring to the eleven Imams after Imam Ali (PBUH), nine times in his sermon.

- The sermon also refers to over one hundred verses of the Holy Quran concerning Imam Ali (PBUH) and his authority, his followers, and their enemies.

- The number of sentences categorized by some important subjects of the sermon is as follows:

- Over fifty sentences on the Walaya of Imam Ali (PBUH).

- Twenty sentences about his virtues, yet stressing that it is impossible to enumerate all his virtues in the sermon.

- Twenty-five sentences about the followers (Shia) of Imam Ali (PBUH) and their enemies.

- Ten sentences on the Walaya of the Imams (PBUT) after him.

Twenty sentences specifically about Imam Mahdi (PBUH), the last divinely appointed Imam who will

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.establish the divine government on earth at the end of time –

Twelve sentences about the importance of the Quran, and introducing Imam Ali – .(PBUH) and his children as its exclusive authorized interpreters

Ten sentences on urging people to pledge their fealty to Imam Ali (PBUH) and the – .Imams after him from his offspring

AN OVERVIEW OF THE SERMON

:The text of the Sermon can be divided into the following ten major parts

Part ۱: The opening of the sermon is dedicated to praising Allah and regarding Him pure from any resemblance with His creation. It includes great lessons on the Unity of the Essence of Allah. In addition, it contains important information concerning His .names, attributes, and actions

Part ۲: This part of the speech informs the listeners of the reasons behind delivering this sermon. It includes the revelations that came down to the Messenger of Allah (PBUH and HF) just before the event, and the divine order concerning what he must convey to the people. It also explains the reason that the Prophet (PBUH and HF) has .delayed the speech until he reached that place

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Part ۳: The Prophet (PBUH and HF) officially declares Allah's decree regarding the appointment of Imam Ali (PBUH) and the pure Imams after him. He then enumerates some of the virtues of Imam Ali (PBUH), his rights, and the duties of people regarding .him

Part ۴: The Prophet (PBUH and HF) announces that Allah has completed His religion through the leadership of Imam Ali (PBUH) and reminds people more about his .exclusive virtues

Part ۵: The Prophet (PBUH and HF) recites some verses of the Holy Quran concerning the hypocrites, and states what they intend to do after him. He advises people against violating Allah's commands and emphasizes that what will happen after him is but a .test for people, which will distinguish the believers from the disbelievers

Part ۶: The Prophet (PBUH and HF) gives a detailed description of the followers and the enemies of Ahl al-Bait (PBUH), and informs people of the final destiny of each, .giving references to many verses of the Holy Quran

Part ۷: To give hope to the believers despite all the future misconduct of the enemies of Allah, the Prophet (PBUH and HF) informs people that justice and faith will finally prevail, and the righteous will inherit the earth. He (PBUH and HF) dedicates this part of his speech to describe Imam al-Mahdi (PBUH) and to confirm his advent as a .promise from Allah and His decisive decree

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Part ۸: Reciting some verses of the Holy Quran, the Prophet (PBUH and HF) informs people that pledging allegiance to Imam Ali (PBUH) is, in fact, identical to pledging allegiance to Allah, the mighty and the majestic.

Part ۹: The Prophet (PBUH and HF) emphasizes that the divine commandments including the obligatory and prohibited actions will never change in future, and that Imam Ali (PBUH) and other Imams of his offspring are fully aware of all final commandments and their limits. They are the expounders of the religion and the divinely appointed judges for any question pertaining to religion.

Part ۱۰: The Prophet (PBUH and HF) asks people to recite the sentences of the covenant with him. He takes their verbal oath of allegiance to Imam Ali (PBUH) and other Imams of his family. He also asks people who can reach him to confirm their oath by shaking hands with him, Ali, al-Hasan, and al-Husain, peace be upon them.

DOCUMENTATION OF THE SERMON

Different pieces of the sermon of the Prophet (PBUH and HF) at the pond of Khum are found separately in many books narrated through numerous Shia and Sunni authorities. However, the most complete text of the sermon that has reached us, which covers most aforementioned pieces, is

found in a number of books of traditions; the most distinguished of those which have been preserved to this date, is al-Ihtijaj , compiled by Ahmad Ibn Ali al-Tabarsi, an .outstanding Shia scholar who lived in the ۵th century AH

Since various parts of this speech have been reported in numerous earlier books of traditions, the most comprehensive text available in al-Ihtijaj , is classified as parallel or frequent (Mutawatir). Thus, it should be relied upon irrespective of its chain of .narrators

Al-Tabarsi has often omitted the chain of the narrators of the traditions in his book, because as he stressed, he only narrated traditions that were famous among the Shia traditionists before him. However, due to the importance of the Sermon of Ghadir, al-Tabarsi has quoted the chain of the narrators for this tradition in al-Ihtijaj , which constitutes the following sound authorities traced back to Imam Muhammad al-Baqir (PBUH), the fifth divinely appointed Imam of guidance after the Prophet (PBUH and :(HF

حدثنی السید العالم العابد أبو جعفر مهدی بن أبی حرب الحسینی المرعشی رضی الله عنه قال أخبرنا الشیخ أبو علی الحسن بن الشیخ السعید أبی جعفر محمد بن الحسن الطوسی رضی الله عنه قال أخبرنی الشیخ السعید الوالد أبو جعفر قدس الله روحه قال أخبرنی جماعه عن أبی محمد هارون بن موسی التلعکبری قال أخبرنا أبو علی محمد بن همام قال أخبرنا علی السوری قال أخبرنا أبو محمد العلوی من ولد الأفطس و کان من عباد الله الصالحین قال حدثنا محمد بن موسی الهمدانی قال حدثنا محمد بن خالد الطیالسی قال حدثنا سیف بن عمیره و صالح بن عقبه

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جميعا عن قيس بن سمعان عن علقمه بن محمد الحضرمی عن أبی جعفر محمد بن علی ع

The detailed sermon, with few minor differences in wording, has been reported in the :following books as well

al-Yaqin , Sayyid Ibn Tawus (d. ۶۶۴ AH), pp. ۳۴۳-۳۶۱, narrated from Imam al-Baqir -۱ :(PBUH) with the following chain of narrators

حدثنا أحمد بن محمد الطبری قال أخبرنی محمد بن أبی بکر بن عبد الرحمن قال حدثنی الحسن بن علی أبو محمد الدینوری قال حدثنا محمد بن موسی الهمدانی قال حدثنا محمد بن خالد الطیالسی قال حدثنا سیف بن عمیره عن عقبه عن قیس بن سمعان عن علقمه بن محمد الحضرمی عن أبی جعفر محمد بن علی ع

Rawdhat al-Wa'idhin , Muhammad Ibn al-Hasan al-Fattal al-Nishaburi (d. ۵۰۸), part -۲ ۱, pp. ۸۹-۹۹, narrated from Imam al-Baqir (PBUH), with the chain of narrators omitted .by the author due to its popularity in the scholastic circles

Iqbal al-A'mal , Sayyid Ibn Tawus (d. ۶۶۴ AH), pp. ۴۵۴-۴۵۷, narrated from Hudhaifa -۳ :Ibn Yaman, through the Sunni authorities with the following chain of narrators

اعلم أن ما نذکر فی هذا الفصل ما رواه أیضا مخالفو الشیعه المعتمد علیهم فی النقل فمن ذلک ما رواه عنهم مصنف کتاب الخالص المسمی بالنشر و

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الطی و جعله حجه ظاهره باتفاق العدو و الولی و حمل به نسخه إلی الملک شاه مازندران رستم بن علی لما حضره بالری فقال فیما رواه عن رجالهم فصل: و عن أحمد بن محمد بن علی المهلب أخبرنا الشریف أبو القاسم علی بن محمد بن علی بن القاسم الشعرانی عن أبیه حدثنا سلمه بن الفضل الأنصاری عن أبی مریم عن قیس بن حنان عن عطیه السعدی عن حذیفه بن الیمان

al-Tahsin , Sayyid Ibn Tawus (d. ۶۶۴ AH), p. ۵۸۴, narrated from Zaid Ibn Arqam, - ۱ :through the Sunni authorities with the following chain of narrators

أبو المفضل محمد بن عبد الله الشیبانی قال أخبرنا أبو جعفر محمد بن جریر الطبری و هارون بن عیسی بن السکین البلدی قالا حدثنا حمید بن الربیع الخزاز قال حدثنا یزید بن هارون قال حدثنا نوح بن مبشر قال حدثنا الولید بن صالح عن ابن امرأه زید بن أرقم و عن زید بن أرقم

Unless otherwise specified in the endnotes and shown by brackets and marks in the text, the presented Arabic text of the sermon and its English translation are according to the original text of al-Ihtijaj , Ahmad Ibn Ali al-Tabarsi, vol. ۱, pp. ۵۶-۶۶, narrated from Imam al-Baqir (PBUH). The phrases within the brackets are either the extra phrases that only appear in the other books named above, or preferred lexically among different phrases with similar meanings given in the above-mentioned .documents

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

خُطبَهُ رَسُولِ اللّهِ (صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ) يَوْمَ غَدِيرِ خُم

THE SERMON OF THE MESSENGER OF ALLAH (PBUH and HF) ON THE DAY OF GHADIR KHUM

Point

:Imam al-Baqir (PBUH) said

قَالَ حَجَّ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَهِ وَ قَدْ بَلَّغَ جَمِيعَ الشَّرَائِعِ قَوْمَهُ غَيْرَ الْحَجِّ وَ الْوَلَايَهِ فَأَتَاهُ جَبْرَئِيلُ ع فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ اسْمُهُ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّی لَمْ أَقْبِضْ نَبِيّاً مِنْ أَنْبِيَائِی وَ لَا رَسُولًا مِنْ رُسُلِی إِلَّا بَعْدَ إِكْمَالِ دِينِی وَ تَأْكِيدِ حُجَّتِی وَ قَدْ بَقِيَ عَلَيْكَ مِنْ ذَلِكَ فَرِيضَتَانِ مِمَّا يَحْتَاجُ أَنْ تُبَلِّغَهُمَا قَوْمَكَ فَرِيضَهُ الْحَجِّ وَ فَرِيضَهُ الْوَلَايَهِ وَ الْخِلَافَهِ مِنْ بَعْدِكَ فَإِنِّی لَمْ أُخْلِ أَرْضِی مِنْ حُجَّهٍ وَ لَنْ أُخْلِيَهَا أَبَداً فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَأْمُرُكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَ وَ تَحُجَّ وَ يَحُجَّ مَعَكَ كُلُّ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِ وَ الْأَطْرَافِ وَ الْأَعْرَابِ وَ تُعَلِّمَهُمْ مِنْ حَجِّهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صِيَامِهِمْ وَ تُوقِفَهُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الَّذِی أَوْقَفْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ فَنَادَى مُنَادِی رَسُولِ اللَّهِ ص فِی النَّاسِ أَلَا إِنَّ رَسُولَ اللَّهِ يُرِيدُ الْحَجَّ وَ أَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِی عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَ يُوقِفَكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِی أَوْقَفَكُمْ عَلَيْهِ مِنْ غَيْرِهِ فَخَرَجَ رَسُولُ اللَّهِ ص وَ خَرَجَ مَعَهُ النَّاسُ وَ أَصْغَوْا إِلَيْهِ لِيَنْظُرُوا مَا يَصْنَعُ

t:۴۷

فَيَصْنَعُوا مِثْلَهُ فَحَجَّ بِهِمْ وَ بَلَغَ مَنْ حَجَّ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ الْمَدِينَهِ وَ أَهْلِ الْأَطْرَافِ وَ الْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع السَّبْعِينَ أَلْفاً الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَهَ هَارُونَ ع فَنَكَثُوا وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ وَ كَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَهَ لِعَلِيٍّ ع بِالْخِلَافَهِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى فَنَكَثُوا الْبَيْعَهَ وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ سُنَّهً بِسُنَّهٍ وَ مِثْلًا بِمِثْلٍ وَ اتَّصَلَتِ التَّلْبِيَهُ مَا بَيْنَ مَكَّهَ وَ الْمَدِينَهِ فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْقِفِ أَتَاهُ جَبْرَئِيلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجَلُكَ وَ مُدَّتُكَ وَ أَنَا مُسْتَقْدِمُكَ عَلَى مَا لَا بُدَّ مِنْهُ وَ لَا عَنْهُ مَحِيصٌ فَاعْهَدْ عَهْدَكَ وَ قَدِّمْ وَصِيَّتَكَ وَ اعْمِدْ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَ مِيرَاثِ عُلُومِ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ السِّلَاحِ وَ التَّابُوتِ وَ جَمِيعِ مَا عِنْدَكَ مِنْ آيَاتِ الْأَنْبِيَاءِ فَسَلِّمْهَا إِلَى وَصِيِّكَ وَ خَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَهِ عَلَى خَلْقِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَقِمْهُ لِلنَّاسِ عَلَماً وَ جَدِّدْ عَهْدَهُ وَ مِيثَاقَهُ وَ بَيْعَتَهُ وَ ذَكِّرْهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعَتِي وَ مِيثَاقِي الَّذِي وَاثَقْتَهُمْ بِهِ وَ عَهْدِي الَّتِي عَاهَدْتَ إِلَيْهِمْ مِنْ وَلَايَهِ وَلِيِّي وَ مَوْلَاهُمْ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَهٍ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي لَمْ أَقْبِضْ نَبِيّاً مِنَ الْأَنْبِيَاءِ إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ إِتْمَامِ نِعْمَتِي بِوَلَايَهِ أَوْلِيَائِي وَ مُعَادَاهِ أَعْدَائِي وَ ذَلِكَ كَمَالُ تَوْحِيدِي وَ دِينِي وَ إِتْمَامُ نِعْمَتِي عَلَى خَلْقِي بِاتِّبَاعِ وَلِيِّي ... مَقْرُونٌ طَاعَتُهُ بِطَاعَهِ مُحَمَّدٍ نَبِيِّي وَ مَقْرُونٌ طَاعَتُهُ مَعَ طَاعَهِ مُحَمَّدٍ بِطَاعَتِي مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي جَعَلْتُهُ عَلَماً بَيْنِي وَ بَيْنَ خَلْقِي مَنْ عَرَفَهُ كَانَ مُؤْمِناً وَ مَنْ أَنْكَرَهُ كَانَ كَافِراً وَ مَنْ أَشْرَكَ بَيْعَتَهُ كَانَ مُشْرِكاً وَ مَنْ لَقِيَنِي بِوَلَايَتِهِ دَخَلَ الْجَنَّهَ وَ مَنْ لَقِيَنِي بِعَدَاوَتِهِ دَخَلَ النَّارَ فَأَقِمْ يَا مُحَمَّدُ عَلِيّاً عَلَماً وَ خُذْ عَلَيْهِمُ الْبَيْعَهَ وَ جَدِّدْ عَهْدِي وَ مِيثَاقِي لَهُمُ الَّذِي وَاثَقْتَهُمْ عَلَيْهِ فَإِنِّي قَابِضُكَ إِلَيَّ وَ

مُسْتَقْدِمُکَ عَلَیَّ فَخَشِیَ رَسُولُ اللَّهِ ص قَوْمَهُ وَ أَهْلَ النِّفَاقِ وَ الشِّقَاقِ أَنْ یَتَفَرَّقُوا وَ یَرْجِعُوا إِلَی جَاهِلِیَّهٍ لِمَا عَرَفَ مِنْ عَدَاوَتِهِمْ وَ لِمَا تَنْطَوِی عَلَیْهِ أَنْفُسُهُمْ لِعَلِیٍّ ع مِنَ الْعَدَاوَهِ وَ الْبَغْضَاءِ وَ سَأَلَ جَبْرَئِیلَ أَنْ یَسْأَلَ رَبَّهُ الْعِصْمَهَ مِنَ النَّاسِ وَ انْتَظَرَ أَنْ یَأْتِیَهُ جَبْرَئِیلُ ع بِالْعِصْمَهِ مِنَ النَّاسِ مِنَ اللَّهِ جَلَّ اسْمُهُ فَأَخَّرَ ذَلِکَ إِلَی أَنْ بَلَغَ مَسْجِدَ الْخَیْفِ فَأَتَاهُ جَبْرَئِیلُ ع فِی مَسْجِدِ الْخَیْفِ فَأَمَرَهُ بِأَنْ یَعْهَدَ عَهْدَهُ وَ یُقِیمَ عَلِیّاً عَلَماً لِلنَّاسِ وَ لَمْ یَأْتِهِ بِالْعِصْمَهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالَّذِی أَرَادَ حَتَّی بَلَغَ کُرَاعَ الْغَمِیمِ بَیْنَ مَکَّهَ وَ الْمَدِینَهِ فَأَتَاهُ جَبْرَئِیلُ فَأَمَرَهُ بِالَّذِی أَتَاهُ فِیهِ مِنْ قِبَلِ اللَّهِ وَ لَمْ یَأْتِهِ بِالْعِصْمَهِ فَقَالَ یَا جَبْرَئِیلُ إِنِّی أَخْشَی قَوْمِی أَنْ یُکَذِّبُونِی وَ لَا یَقْبَلُوا قَوْلِی فِی عَلِیٍّ فَرَحَلَ فَلَمَّا بَلَغَ غَدِیرَ خُمٍّ قَبْلَ الْجُحْفَهِ بِثَلَاثَهِ أَمْیَالٍ أَتَاهُ جَبْرَئِیلُ عَلَی خَمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالزَّجْرِ وَ الِانْتِهَارِ وَ الْعِصْمَهِ مِنَ النَّاسِ فَقَالَ یَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ یُقْرِئُکَ السَّلَامَ وَ یَقُولُ لَکَ یا أَیُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَیْکَ مِنْ رَبِّکَ فِی عَلِیٍّ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ یَعْصِمُکَ مِنَ النَّاسِ وَ کَانَ أَوَائِلُهُمْ قَرِیباً مِنَ الْجُحْفَهِ فَأَمَرَهُ أَنْ یَرُدَّ مَنْ تَقَدَّمَ مِنْهُمْ وَ یَحْبِسَ مَنْ تَأَخَّرَ عَنْهُمْ فِی ذَلِکَ الْمَکَانِ لِیُقِیمَ عَلِیّاً عَلَماً لِلنَّاسِ وَ یُبَلِّغَهُمْ مَا أَنْزَلَ اللَّهُ فِی عَلِیٍّ ع وَ أَخْبَرَهُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ فَأَمَرَ رَسُولُ اللَّهِ ص عِنْدَ مَا جَاءَتِ الْعِصْمَهُ مُنَادِیاً یُنَادِی فِی النَّاسِ بِالصَّلَاهِ جَامِعَهً وَ یَرُدُّ مَنْ تَقَدَّمَ مِنْهُمْ وَ یَحْبِسُ مَنْ تَأَخَّرَ عَنْهُمْ وَ تَنَحَّی عَنْ یَمِینِ الطَّرِیقِ إِلَی جَنْبِ مَسْجِدِ الْغَدِیرِ أَمَرَهُ بِذَلِکَ جَبْرَئِیلُ عَنِ اللَّهِ عَزَّ اسْمُهُ وَ فِی الْمَوْضِعِ سَلَمَاتٌ فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ یُقَمَّ مَا تَحْتَهُنَّ وَ یُنْصَبَ لَهُ أَحْجَارٌ کَهَیْئَهِ الْمِنْبَرِ لِیُشْرِفَ عَلَی النَّاسِ فَتَرَاجَعَ النَّاسُ وَ احْتُبِسَ أَوَاخِرُهُمْ فِی ذَلِکَ الْمَکَانِ لَا یَزَالُونَ فَقَامَ رَسُولُ اللَّهِ ص فَوْقَ تِلْکَ الْأَحْجَارِ ثُمَّ حَمِدَ اللَّهَ وَ أَثْنَی عَلَیْهِ فَقَالَ...

The Messenger of Allah (PBUH and HF) intended to leave Medina to perform pilgrimage having already conveyed all the commandments to his community except for the pilgrimage and the guardianship (of the nation) (al-Walaya).

Thus, Gabriel (PBUH) came to him saying, "O Muhammad! Surely, Allah, majestic is His name, offers peace to you, and tells you, 'Verily, I have not taken the soul of any of my prophets or messengers except after completing My religion and affirming My proof.(١) Of the commandments, two obligatory duties still remain which you need to convey to your nation: namely, (the details of) the duty of performing pilgrimage, and the duty of (people in) acknowledging the guardianship (of the believers) and following your successor after you. Certainly, I have never left nor shall I ever leave My earth empty of a proof.'

Therefore, Allah, majestic is His praise, commands you to perform pilgrimage along with everyone who is capable of attending from the dwellers of the cities and suburbs as well as the Bedouins. Teach them the pilgrimage as you taught them the prayers, the purification tax, and fasting. Make them aware of its (details) as you made them aware of other religious obligations."

t:٥٠

١- "The proof of Allah" (Hujjat Allah) is one whom Allah has placed among His creation as His most evident sign in his time, who completes His arguments against people by His authority.

Thus, the announcer of the Messenger of Allah (PBUH and HF) informed people that he (PBUH and HF) intended to go on pilgrimage and to teach them this religious obligation. (Because of his announcement,) the number of people from the inhabitants of Medina and its suburbs as well as (other) Arabs who went on pilgrimage along with the Messenger of Allah (PBUH and HF) was in excess of ٧٠,٠٠٠ —this is equivalent to the number of people from whom Moses (PBUH) took pledge of allegiance for Aaron (PBUH), but they later chose the calf (for worship) and the Samiri.(١) Likewise, the Messenger of Allah (PBUH and HF) took the pledge of allegiance from this number of people for Ali (PBUH), but they later broke their pledge and chose the calf and the Samiri of their time (as their leaders), following exactly the custom of their predecessors — Repeating the words of compliance with the call of Allah (al-Talbiya), the Prophet (PBUH and HF) traveled from Mecca to Medina and performed the rituals of pilgrimage.

When he was in the stopping place (al-Mina), the Angel Gabriel brought him a message from Allah, the most High, saying, "O Muhammad! Your Lord, the mighty and the majestic, greets you and states, 'Indeed, your inevitable time (of departure) has approached; thus, fulfill your obligation; make your will earlier; entrust what is with you of knowledge, the heritage of the early prophets in terms

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١- Sameri was a hypocrite who deceived the folk of Prophet Moses (PBUH) during his leave, and made them worship a gold calf instead of Allah. cf. the Holy Quran, Chapter ٢٠, Verses ٨٣-٩٧.

of knowledge and signs, the weapon, and the chest(١) to the executor of your will and your successor, who is My far reaching proof over My creation and My exhaustive argument against them, Ali Ibn Abi Talib (PBUH).

Raise him as a guiding flag for people, remind and renew people's covenant and pledge about adhering to the authorized representative(٢) of Mine and the master of every believing man and woman, Ali Ibn Abi Talib (PBUH). Verily, I have never taken the soul of any of the prophets except after perfecting My religion, and completing My bounty by means of requiring adherence to My authorized friends and enmity against My enemies.

As such, the pinnacle of monotheism, faith in My religion, and completion of My blessings over My creation is (achieved only) through following Ali, whose obedience is joint to the obedience of Muhammad (PBUH and HF), My Prophet, as well as My obedience. Anyone who obeys him has indeed obeyed Me, and anyone who disobeys him has indeed disobeyed Me. I have placed him as a

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١- cf. the Holy Quran, Chapter ٢, Verse ٢۴٨.

٢- The term "Wali-Allah" is translated as "authorized representative" or "authorized friend" throughout the text. It refers to an individual who is authorized by Allah over people, who exercises authority on behalf of Allah and according to His command, and is the guardian of the believers. Thus, obeying him means obeying Allah and disobeying him means disobeying Allah. Naturally, this lofty position only befits those who are free of mistake by Allah's protection, and are absolutely obedient to Allah. See later explanation the term "divine protection" in the footnotes.

distinguishing) flag amongst My creation so that whoever recognizes him is a) believer, whoever denies him is a disbeliever, and whoever associates anyone in pledge with him is a polytheist (in obedience of Allah). One who meets Me (on the Day of Judgement) having accepted him as his guardian shall enter Paradise, and one who meets me having enmity of him shall enter the Fire. Hence, O Muhammad, raise him as the banner (of truth), remind and renew people's covenant and pledge that you have already taken (informally in several occasions), for I shall soon take your soul.'”

Because what he (PBUH and HF) knew of the inner enmity and hatred of the hypocrites and the dissenters against Ali (PBUH), the Messenger of Allah (PBUH and HF) was concerned about them lest (upon conveying this message) they disperse (people) and return them to the days of ignorance. Thus, he requested Angel Gabriel to ask his Lord for protection from the evil deign of people, and waited to receive this protection for delivering the message.

Similarly, when the Prophet (PBUH and HF) reached the Khif mosque as well as the time the Prophet (PBUH and HF) reached Kuraa al-Ghamim after leaving Mecca for Medina, Gabriel came to him bringing the same order without giving protection. The Prophet (PBUH and HF) said, “O Gabriel, I am afraid that my people will reject me and will not accept my saying concerning Ali (PBUH).”

Once they reached the pond of Khum, three miles before Juhfa, it was five hours past sunrise. At that moment,

Gabriel descended upon him again with an admonition and a guarantee of protection from the evil of people, saying, “O Muhammad! Surely, Allah, the mighty and the majestic, conveys greetings to you and states, ‘O Messenger! Deliver what has been sent down to you from your Lord—regarding Ali (PBUH)—and if you do not, you have (not conveyed His message at all, and Allah shall protect you from (evil) people.’”(۱)

By that time, the front end of the caravan had already reached Juhfa. Thereupon, the Prophet (PBUH and HF) sent for all people who were ahead to return, and waited until those who were behind reached the pond. Then he (PBUH and HF) called for group .prayer

There were some trees in that place. The Messenger of Allah (PBUH and HF) ordered (his companions) to clean up the place under the trees and gather the rocks and put them in one place in the form of a pulpit to overlook the crowd. Then, the Messenger :of Allah (PBUH and HF) stood over those rocks, and gave the following sermon

t:۵۴

۱- .Chapter ۵, Verse ۶۷ of the Holy Quran

PART ١: PRAISING ALLAH AND REGARDING HIM PURE

جزء ١

حمده سبحانه و التسبيح له

(Praise belongs to Allah Who is exalted above (all the creation) in His Oneness,(١)

الْحَمْدُ لِلَّهِ الَّذِی

عَلَا فِی تَوَحُّدِهِ،

(and is near (to His creation) in His loneliness.(٢)

وَ دَنَا فِی تَفَرُّدِهِ،

,Sublime is His authority

وَ جَلَّ فِی سُلْطَانِهِ،

.(and great are the pillars(٣) of His (names

وَ عَظُمَ فِی أَرْكَانِهِ،

t:٥٥

١- While He is matchless and thus cannot be compared with His creation by the term "being above", He is exalted.

٢- While nothing is beside Him, He is close to everyone.

٣- According to the traditions, Allah has created twelve pillars out of His three major names. These pillars are, in turn, the foundations of ١٢٠ names of Allah. cf. al-Kafi, vol. ١, p. ١١٢, Hadith ١.

(His knowledge encompasses everything while He is lofty in status.(1)

وَ أَحاطَ بِكُلِّ شَیْ ءٍ عِلْماً،

وَ هُوَ فِی مَکَانِهِ،

.He subdues all the creation through His power and evidence

وَ قَهَرَ جَمِیعَ الْخَلْقِ بِقُدْرَتِهِ

وَ بُرْهَانِهِ.

.He has always been praiseworthy and shall always be praised

حَمِیداً لَمْ یَزَلْ،

مَحْمُوداً لَا یَزَالُ،

.He is the glorified Whose glory has no end]

[وَ مَجیداً لایَزولُ،

(He begins and repeats (the creation),(2)

وَ مُبْدِئاً وَ مُعیداً،

t:56

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1 - This means that Allah does not need to move into the places of the objects to encompass them in knowledge. It can be proven by reason that Allah has no place, for He is the creator of place. He does not need His creation, and He was eternally existent before any of His creation. Imam al-Ridha (PBUH) said, "… Certainly, Allah formed the quality, and thus He is without quality. He positioned the place, and thus He is without place." (al-Tawhid, p. 125, Hadith 3; Bihar al-Anwar, vol. 4, p. 143, Hadith 13). Therefore, the word "Makan", in the sermon, refers to "Makanah" or "Manzilah", which means lofty position in terms of importance and magnificence, and not physical place. Implying the same meaning, one may possibly return the pronoun in the

second sentence to “everything” instead of Allah. Then, the phrase is translated as: ".“His knowledge encompasses everything while everything is in its own place”

.cf. the Holy Quran, Chapter ۳۰, Verse ۱۱ -۲

(and to Him all affairs are returned.]■(١)

وَ كُلُّ أَمْرٍ إِلَيْهِ يَعُودُ.]■

,(He is the maker of what has been elevated (i.e., heavens

بَارِئُ الْمَسْمُوكَاتِ،

,(the expander of what has been spread out (i.e., the earth

وَ دَاحِي الْمَدْحُوَّاتِ،

.and the dominator of the planets and the heavens

وَ جَبَّارُ الأَرَضِينَ و السَّمَاوَاتِ.

.He is holy and exalted above all purifications, the Lord of the angels and the spirit

قُدُّوسٌ سُبُّوحٌ،

رَبُّ الْمَلَائِكَهِ وَ الرُّوحِ.

.He grants to all that He created

مُتَفَضِّلٌ عَلَى جَمِيعِ مَنْ بَرَأَهُ.

.He prolongs His grace to all that He originated

مُتَطَوِّلٌ عَلَى جَمِيعِ مَنْ أَنْشَأهُ.

.He sees all eyes, and eyes do not see Him

يَلْحَظُ كُلَّ عَيْنٍ،

وَ الْعُيُونُ لَا تَرَاهُ.

.He is generous, forbearing, and patient

كَرِيمٌ حَلِيمٌ ذُو أَنَاهٍ.

(He made His mercy encompass everything,(۲)

قَدْ وَسِعَ كُلَّ شَىْ ءٍ رَحْمَتُهُ،

t:۵۷

۱- For the explanation of the marks after the brackets, see the endnotes.

۲- cf. Chapter ۴۰, Verse ۷ of the Holy Quran.

and He favored them by His grace.

وَ مَنَّ عَلَيْهِمْ بِنِعْمَتِهِ.

He does not hasten His revenge,

لَا يَعْجَلُ بِانْتِقَامِهِ،

nor does He take the initiative on what (He knows) they deserve of His punishment.

وَ لَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ.

He comprehends the secrets,

قَدْ فَهِمَ السَّرَائِرَ،

and knows what the hearts conceal.

وَ عَلِمَ الضَّمَائِرَ.

Hidden things are not concealed from Him,

وَ لَمْ تَخْفَ عَلَيْهِ الْمَكْنُونَاتُ،

nor do they make Him doubtful.

وَ لَا اشْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتُ.

He encompasses (in knowledge) and dominates everything,

لَهُ الْإِحَاطَهُ بِكُلِّ شَيْ ءٍ،

وَ الْغَلَبَهُ عَلَى كُلِّ شَيْ ءٍ،

and has strength and power over everything.

وَ الْقُوَّهُ فِی كُلِّ شَيْ ءٍ،

وَ الْقُدْرَهُ عَلَى كُلِّ شَيْ ءٍ.

.Nothing is like Him[۱], and He is the establisher of “the thing” when it was nothing

و لَيْسَ مِثْلُهُ شَىْ ءٌ، وَ هُوَ

مُنْشِئُ الشَّىْ ءِ حِينَ لَا شَىْ ءَ.

t:۵۸

.cf. Chapter ۴۲, Verse ۱۱ of the Holy Quran -۱

;He is everlasting [and free of need]♦, who acts justly

دَائِمٌ [غَنِيٌّ و]♦ قَائِمٌ بِالْقِسْطِ،

(there is no god but He, the mighty, the wise.(١)

لا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

He is exalted beyond being grasped by visions, while He grasps all visions, and He is (subtle, well aware (of all things).(٢)

جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ،

وَ هُوَ يُدْرِكُ الْأَبْصارَ،

وَ هُوَ اللَّطِيفُ الْخَبِيرُ.

None can reach His description by seeing Him, nor can anyone find out how He is, secretly or openly, and (He is not known) except by what Allah, the mighty and the (majestic, has made as the signs of Himself.(٣)

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَهٍ، وَ لَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَ عَلَانِيَهٍ، إِلَّا بِمَا دَلَّ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ

t:٥٩

١- .cf. Chapter ٣, Verse ١٨ of the Holy Quran

٢ - cf. Chapter ۶, Verse ١٠٣ of the Holy Quran. The word "visions" mentioned in this verse is not limited to seeing by eyes. It covers all types of vision and perception as it is used in a plural form in the verse. Under the commentary of this verse, Imam al-Ridha (PBUH) said: “Verily, thinking or imagination of the mind is greater than the vision of the eyes. Thus, (the verse means) minds can not reach Him, and He reaches .(to all minds.” (al-Kafi, vol. ١, p. ٩٨, Hadith ١٠; Bihar al-Anwar, vol. ۴, p. ٣٩, Hadith ١۶

٣ - The recognition of Allah for us is only through His signs, not by grasping His Essence. Imam al-Ridha (PBUH) said, “Anything that is known by itself (i.e., by the comprehension of its essence) is a created thing.” Imam al-Ridha (PBUH) also said, “Allah is recognized by the signs and is proven by the indications.” Furthermore, Imam

al-Baqir (PBUH) said, “Allah is not recognized by analogy (between the creations), nor is He perceived by senses, nor does He resemble people. He is introduced by signs and is recognized by marks.” See: al-Tawhid, p. ٣٥, Hadith ٢, p. ۴٧, Hadith ٩, and p. ١٠٨, .Hadith ۵, respectively

,I testify that He is Allah, Whose holiness overspreads all ages

وَ أَشْهَدُ بِأَنَّهُ اللهُ الَّذِی مَلَأَ الدَّهْرَ قُدْسُهُ،

,(Whose light overwhelms perpetuity(۱

وَ الَّذِی یَغْشَی الْأَبَدَ نُورُهُ،

.Who enforces His command without consulting an advisor

وَ الَّذِی یُنَفِّذُ أَمْرَهُ بِلَا مُشَاوَرَهِ مُشِیرٍ،

There is no partner with Him in (His) planning, nor is there any discrepancy in (His) .management

وَ لَا مَعَهُ شَرِیکٌ فِی تَقْدِیرٍ

وَ لَا تَفَاوُتٍ فِی تَدْبِیرٍ.

He shaped whatever He

originated without

,a preexisting model

صَوَّرَ مَا أَبْتَدَعَ عَلَی غَیْرِ مِثَالٍ،

t:۶۰

۱- It refers to what Allah sustains in the Hereafter forever. This cannot be compared to His Eternity, as He has no similarity whatsoever with His creation, including His (light, which is the light of the Prophet (PBUH and HF) and His family (Ahl al-Bait (PBUT .)

and created whatever He created without getting assistance from anyone, burdening Himself, or having any need to find out a solution.

وَ خَلَقَ مَا خَلَقَ بِلَا مَعُونَهٍ مِنْ أَحَدٍ وَ لَا تَكَلُّفٍ وَ لَا احْتِيَالٍ.

He originated it (in His will), thus it came into being, and He formed it (in His intention), thus it became distinct.(1)

أَنْشَأَهَا فَكَانَتْ،

وَ بَرَأَهَا فَبَانَتْ.

So, He is Allah, the One that there is no god but He,

فَهُوَ اللَّهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ،

Who is proficient in skill, and beautiful in action.

الْمُتْقِنُ الصَّنْعَهِ الْحَسَنُ الصَّنِيعَهِ.

He is the just Who never oppresses, and the most generous to Whom all affairs are referred.(2)

الْعَدْلُ الَّذِى لَا يَجُورُ، وَ الْأَكْرَمُ الَّذِى تَرْجِعُ إِلَيْهِ الْأُمُورُ

I further testify that He is [Allah]■ that before His magnificence everything is lowly, before His might everything is humble,

وَ أَشْهَدُ أَنَّهُ [اللَّهُ]■ الَّذِى

تَوَاضَعَ كُلُّ شَىْ ءٍ لِعَظَمَتِهِ،

وَ ذَلَّ كُلُّ شَىْ ءٍ لِعِزَّتِهِ،

t:۶۱

۱- For the explanation of the will and the intention of Allah towards His creation, see al-Tawhid, p. ۳۳۴, Hadith ۹; Bihar al-Anwar, vol. ۵, p. ۱۰۲, Hadith ۲۷.

۲- cf. Chapter ۵۷, Verse ۵ of the Holy Quran.

.before His power everything surrenders, and before His awe everything yields

وَ اسْتَسْلَمَ کُلُّ شَیْ ءٍ لِقُدْرَتِهِ،

وَ خَضَعَ کُلُّ شَیْ ءٍ لِهَیْبَتِهِ.

,He is the king of all domains, the turner of the heavenly bodies in their orbits

مَلِکُ الْأَمْلَاکِ

وَ مُفَلِّکُ الْأَفْلَاکِ،

the dominator of the sun and the moon, each of which pursues its course to an .appointed time

وَ مُسَخِّرُ الشَّمْسِ وَ الْقَمَرِ،

کُلٌّ یَجْرِی لِأَجَلٍ مُسَمًّی

He makes night overtake day, and day overtake night, (each one) seeking the other .(rapidly)[1]

یُکَوِّرُ اللَّیْلَ عَلَی النَّهارِ وَ یُکَوِّرُ النَّهارَ عَلَی اللَّیْلِ، یَطْلُبُهُ حَثِیثاً

He is the destroyer of every stubborn tyrant, and the annihilator of every rebellious .Satan

قَاصِمُ کُلِّ جَبَّارٍ عَنِیدٍ،

وَ مُهْلِکُ کُلِّ شَیْطَانٍ مَرِیدٍ.

.Neither has there been any opposing power beside Him, nor any peer

لَمْ یَکُنْ مَعَهُ ضِدٌّ وَ لَا نِدٌّ.

۱- .cf. verses ۳۹:۵ and ۷:۵۴ of the Holy Quran

He is Unique and impenetrable.(1) He never begets nor is He begotten, and none can ever be a match for Him.(2)

أَحَدٌ صَمَدٌ، لَمْ يَلِدْ وَ لَمْ يُولَدْ،

وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

He is the only God, the glorious Lord, Who wills, and thus carries out, Who intends, and thus decrees, Who knows, and thus takes into account.

إِلَهٌ وَاحِدٌ، وَ رَبٌّ مَاجِدٌ،

يَشَاءُ فَيُمْضِى، وَ يُرِيدُ فَيَقْضِى،

وَ يَعْلَمُ فَيُحْصِى،

He causes death and gives life. He impoverishes and enriches.(3) He makes (men) laugh and makes (them) weep.(4) [He brings near and drives away.]♦ He denies and grants.

وَ يُمِيتُ وَ يُحْيِى، وَ يُفْقِرُ وَ يُغْنِى وَ يُضْحِكُ وَ يُبْكِى، [وَ يُدْنِى وَ يُقْصِى]♦، وَ يَمْنَعُ وَ يُعْطِى.

For Him is sovereignty, so is praise. In His hand is all goodness, and He is powerful to do everything.(5)

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،بِيَدِهِ الْخَيْرُ وَ هُوَ عَلى كُلِّ شَىْ ءٍ قَدِيرٌ.

t:63

1- Allah is impenetrable (al-Samad) meaning that there is no way to comprehend His Essence. On the meaning of al-Samad, Imam al-Sadiq (PBUH) said, "It means the One Who has no entry in Him." (Bihar al-Anwar, vol. 82, p. 53).

2- cf. Chapter 112 of the Holy Quran.

3- cf. Chapter 39, Verse 52 of the Holy Quran.

4- cf. Chapter 53, Verses 43-44 of the Holy Quran.

5- cf. Chapter 64, Verse 1 of the Holy Quran.

He lets night enter the day, and day enter night;(١) there is no god but He, the mighty, .the oft-forgiving

يُولِجُ اللَّيْلَ فِى النَّهارِ،

وَ يُولِجُ النَّهارَ فِى اللَّيْلِ،

لا إِلَهَ إِلاّ هُوَ الْعَزِيزُ الْغَفَّارُ.

He is the responder to supplication, open-handed in granting, the enumerator of .breaths, and the Lord of the Jinn and the humans

مُجِيبُ الدُّعَاءِ، وَ مُجْزِلُ الْعَطَاءِ، مُحْصِى الْأَنْفَاسِ،

وَ رَبُّ الْجِنَّهِ وَ النَّاسِ.

Neither does anything bring difficulty for Him, nor does the cry of those who appeal for help annoy Him, nor does the insistence of those who insist exhaust Him or force .Him to assent

لَا يُشْكِلُ عَلَيْهِ شَىْ ءٌ، وَ

لَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ، وَ لَا يُبْرِمُهُ إِلْحَاحُ الْمُلِحِّينَ،

.He (is Who) protected the righteous, and gave success to the prosperous

الْعَاصِمُ لِلصَّالِحِينَ،

وَ الْمُوَفِّقُ لِلْمُفْلِحِينَ،

,He is the guardian of the faithful, and the Lord of the worlds

وَ مَوْلَى الْمُؤْمِنِينَ،

وَ رَبُّ الْعَالَمِينَ،

.cf. Chapter ۵۷, Verse ۶ of the Holy Quran -۱

.Who deserves that all His creations thank Him and praise Him [in any situation

الَّذِی اسْتَحَقَّ مِنْ کُلِّ مَنْ خَلَقَ أَنْ یَشْکُرَهُ وَ یَحْمَدَهُ [عَلَی کُلِّ حالٍ.

I (therefore) praise Him and thank Him]■ in joy and sorrow, and in hardship and .comfort

أَحْمَدُهُ وَ أَشْکُرُهُ]■ عَلَی السَّرَّاءِ وَ الضَّرَّاءِ، وَ الشِدَّهِ وَ الرَّخَاءِ

.I believe in Him, His angels, His books, and His messengers

أُومِنُ بِهِ وَ بِمَلَائِکَتِهِ وَ کُتُبِهِ وَ رُسُلِهِ

I listen to His command, obey Him, proceed towards whatever pleases Him, and (submit to what He decreed, longing for His obedience and fearing His punishment,(١

أَسْمَعُ أَمْرَهُ وَ أُطِیعُ، وَ أُبَادِرُ إِلَی کُلِّ مَا یَرْضَاهُ، وَ أَسْتَسْلِمُ لِمَا قَضَاهُ، رَغْبَهً فِی طَاعَتِهِ، وَ خَوْفاً مِنْ عُقُوبَتِهِ،

for He is Allah against Whose schemes no one should feel secure, nor should anyone .be in fear of injustice from Him

لِأَنَّهُ اللَّهُ الَّذِی

لَا یُؤْمَنُ مَکْرُهُ،

وَ لَا یُخَافُ جَوْرُهُ.

t:۶۵

This phrase, among many other pieces of evidence from the Quran and the - ١ traditions, proves that, contrary to some claims, even the best human beings were obeying Allah while fearful of His punishment, though their major goal in worship was .to thank Allah for His blessings

PART ۲: PREPARATION FOR DELIVERING AN IMPORTANT COMMANDMENT FROM ALLAH

جزء ۲

التمهيد لإبلاغ

أمر إلهی هام

I confess before Him that submissiveness befits my soul, and I bear witness that Lordship befits Him.

أُقِرُّ لَهُ عَلَى نَفْسِی بِالْعُبُودِیَّهِ،

وَ أَشْهَدُ لَهُ بِالرُّبُوبِیَّهِ.

I convey what He revealed to me, lest should I not do it, He may make lawful that a calamity befalls me;

وَ أُؤَدِّی مَا أَوْحَی إِلَیَّ حَذَراً مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ بِی مِنْهُ قَارِعَهٌ،

that which no one can turn away from me even if he has great schemes [and sincere friendship]■, (for) there is no god but He.

لَا یَدْفَعُهَا عَنِّی أَحَدٌ وَ إِنْ عَظُمَتْ حِیلَتُهُ [وَ صَفَتْ خُلَّتُهُ]■،

لَا إِلَهَ إِلَّا هُوَ

He has informed me that if I do not convey what He has revealed to me [about Ali's right]♦, (it is as if) I have not conveyed His message at all.

لِأَنَّهُ قَدْ أَعْلَمَنِی أَنِّی إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَیَّ [فِی حَقِّ عَلِیٍّ]♦ فَمَا بَلَّغْتُ رِسَالَتَهُ،

t:۶۶

Certainly, He, the most holy, the most high, has guaranteed for me protection [from the (evil of) people]♦, and He is Allah, Who is sufficient and bountiful.

وَ قَدْ ضَمِنَ لِی تَبارَکَ وَ تَعَالَی الْعِصْمَهَ [مِنَ النّاسِ]♦،

وَ هُوَ اللَّهُ الْکَافِی الْکَرِیمُ.

Thus, He revealed to me (this verse): "In the name of Allah, the compassionate, the merciful. O Messenger! Deliver what has been sent down to you from your Lord—regarding Ali Ibn Abi Talib and his leadership—and if you do not, you have not conveyed His message at all, and Allah shall protect you from (evil) people."(1)

فَأَوْحَی إِلَیَّ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِیم، یا أَیُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَیْکَ مِنْ رَبِّکَ – فی عَلِیٍّ یَعْنِی فِی الْخِلاَفَهِ لِعَلِیِّ بْنِ أَبِی طَالِبٍ – وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ، وَ اللَّهُ یَعْصِمُکَ مِنَ النَّاسِ.

O people! I have never been neglectful of conveying what Allah, the exalted, sent down to me, and I shall now explain to you the reason behind the revelation of this verse.

مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِی تَبْلِیغِ مَا أَنْزَلَ اللَّهُ تَعَالی إِلَیَّ،

وَ أَنَا مُبَیِّنٌ لَکُمْ سَبَبَ نُزُولِ هَذِهِ الْآیَهِ.

t:۶۷

۱- Chapter ۵, Verse ۶۷ of the Holy Quran.

Verily, Gabriel came down to me three times giving the order of my Lord, Who is the security (of the believers)(١), that I should stand in this scene and inform everyone, white and black, that:

إِنَّ جَبْرَئِيلَ هَبَطَ إِلَيَّ مِرَاراً ثَلَاثاً يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي – وَ هُوَ السَّلَامُ – أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعْلِمَ كُلَّ أَبْيَضَ وَ أَسْوَدَ،

Ali Ibn Abi Talib is my brother, my deputy and the executor of (my affairs) (Wasi), my successor [over my nation]♦ (Khalifa), and the leader (Imam) after me,

أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي

وَ وَصِيِّي وَ خَلِيفَتِي [عَلَى أُمَّتِي]♦

وَ الْإِمَامُ مِنْ بَعْدِي،

whose position to me is like that of Aaron to Moses except that there shall be no prophet after me,

الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

and that he is your guardian (Wali) after Allah and His messenger.

وَ هُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَ رَسُولِهِ.

Indeed, Allah, the most holy, the most high, had (already) sent down to me a verse from His book about this, saying,

وَ قَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ:

t:۶۸

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١ - cf. al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ٢, p ٣۶٠, under the commentary of Chapter ۵٩, Verse ٢٣ of the Holy Quran.

Only your guardian is Allah and His messenger and those of the believers who“ (establish the prayers and pay the charity while they bow down.”(1)

إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاة وَ يُؤْتُونَ الزَّكاة وَ هُمْ راكِعُونَ.

Ali Ibn Abi Talib [was the one who]♦ kept alive prayers and paid charity while bowing down in ruku' . He intends (the pleasure of) Allah, the mighty and the majestic, in all .situations

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ [الَّذِي]♦ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ هُوَ رَاكِعٌ، يُرِيدُ اللَّهَ عَزَّ وَ جَلَّ فِي كُلِّ حَالٍ.

t:۶۹

۱- Chapter ۵, Verse ۵۵ of the Holy Quran. Notice that in this verse, Allah does not use the plural form of guardian (Wali), and He states that only your Wali is Allah, Prophet Muhammad, and Imam Ali. This implies that, at least for us, the Walaya of Imam Ali (PBUH) is the same as (rather defined as) the Walaya of Prophet Muhammad (PBUH and HF) , which in turn, is defined as the Walaya of Allah. Hence, when Allah states in Chapter ۳۲, Verse ۴ of the Holy Quran that there is no Wali other than Him (min dun Allah), this does not exclude whom He assigned as Wali . Alternatively, we can say that there is no Wali other than those whose authority is from Allah (min Allah). In this connection, Imam Ali (PBUH) , said, "... Allah made them (i.e. Ahl al-Bait) His authorized representatives, and defined their Walaya as His Walaya and their party as His party and said, 'As to those who turn to the Walaya of Allah, His Messenger, and the believers,- it is the party of Allah that most certainly triumphs.' (۵:۵۶) He also said, 'Only your guardian (Wali) is Allah, His Messenger, and the believers who establish prayers and give charity while they are bowing.' (۵:۵۵) ." (al-Tafsir, al-Nu'mani, as .(quoted in Bihar al-Anwar, vol. ۶۶, p. ۸۰, and vol. ۹۰, p. ۵۵

I asked Gabriel to plead to Allah, [(Who is) the security (of the believers),]♦ to excuse me from conveying it to you, O people,

وَ سَأَلْتُ جِبْرَئِيلَ أَنْ يَسْتَعْفِيَ لِي [السَّلَامَ]♦ عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ - أَيُّهَا النَّاسُ-

due to my knowledge on the fewness of the pious, the numerousness of the hypocrites,(١) the corruption and the treachery of the sinful, and the trickery of those who ridicule Islam,

لِعِلْمِي بِقِلَّهِ الْمُتَّقِينَ،

وَ كَثْرَهِ الْمُنَافِقِينَ،

وَ إِدْغَالِ الْآثِمِينَ،

وَ خَتْلِ الْمُسْتَهْزِءِينَ بِالْإِسْلَامِ،

those whom Allah described in His book as: "They say with their tongues what is not in their hearts,"(٢) taking it lightly, while it is a grave matter in the sight of Allah,(٣)

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِأَلْسِنَتِهِمْ ما لَيْسَ فِي قُلُوبِهِمْ، وَ يَحْسَبُونَهُ هَيِّناً وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ.

t:٧٠

١- The Holy Quran confirms that the majority of people are disbelievers (cf. ١٣:١, ١۶:٨٣, ١٧:٨٩, ٢۶:٨, ٣٠:٨), wicked (۶:١١۶, ۵:۴٩, ۵:١٠٠), ungrateful (٢:٢۴٣, ٧:١٠, ٢٣:٧٨, ٢٧:٧٣, ٣۴:١٣), and consequently, will abide in Hell (٧:١٧٩).

٢- Chapter ۴٨, Verse ١١ of the Holy Quran.

٣- cf. Chapter ٢۴, Verse ١۵ of the Holy Quran.

and due to their annoying me on many occasions, so much so that they called me (all) “ear”, claiming I am so because of Ali’s frequent attendance in my presence and my attention to him,

وَ كَثْرَهِ أَذَاهُمْ لِی غَیْرَ مَرَّهٍ، حَتَّی سَمَّوْنِی أُذُناً، وَ زَعَمُوا أَنِّی كَذَلِكَ لِكَثْرَهِ مُلَازَمَتِهِ إِیَّایَ وَ إِقْبَالِی عَلَیْهِ،

until Allah, the mighty and the majestic, sent down (the following verse) in this regard:

حَتَّی أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِی ذَلِكَ:

“And of them are some who annoy the Prophet and say: He is an ear (for accepting what he hears, particularly from Ali).

وَمِنْهُمُ الَّذِینَ یُؤْذُونَ النَّبِیَّ

وَ یَقُولُونَ هُوَ أُذُنٌ.

Say: One whom you call ‘ear’ is best for you; He believes in Allah, safeguards the believers, and is a mercy for those of you who believe. And for those who harm the messenger of Allah, there shall be a painful torment.”(۱)

قُلْ أُذُنٌ (عَلَی الَّذِینَ یَزْعُمُونَ أَنَّهُ أُذُنٌ) خَیْرٍ لَكُمْ، یُؤْمِنُ بِاللَّهِ وَ یُؤْمِنُ لِلْمُؤْمِنِینَ وَ رَحْمَهٌ لِلَّذِینَ آمَنُوا مِنْكُمْ، وَ الَّذِینَ یُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذابٌ أَلِیم.

t:۷۱

۱- Chapter ۹, Verse ۶۱ of the Holy Quran.

Had I wished to name those who have called me so, to point out towards them, or to .lead to them by their signs, I would have done so

وَ لَوْ شِئْتُ أَنْ أُسَمِّیَ الْقَائِلِینَ بِذَلِک بِأَسْمَائِهِمْ لَسَمَّیْتُ، وَ أَنْ أُومِئَ إِلَیْهِمْ بِأَعْیَانِهِمْ لَأَوْمَأْتُ،

وَ أَنْ أَدُلَّ عَلَیْهِمْ لَدَلَلْتُ.

Yet, by Allah, I have

.indeed dealt with their affairs magnanimously

وَ لَکِنِّی وَ اللَّهِ فِی أُمُورِهِمْ

قَدْ تَکَرَّمْتُ.

Nevertheless, Allah is not satisfied with me until I convey what He has sent down to ”♦[.me [regarding the right of Ali

وَ کُلَّ ذَلِکَ لَا یَرْضَی اللَّهُ مِنِّی إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَیَّ

[فِی حَقِّ عَلِیٍّ]♦.

Then, the Prophet (PBUH) recited (again the following verse): “O Messenger! Deliver what has been sent down to you from your Lord—with regard to Ali—and if you do not, you will not have conveyed His message at all, and Allah shall protect you from ((evil) people.”(١)

ثُمَّ تَلَا t:

یا أَیُّهَا الرَّسُولُ،

بَلِّغْ ما أُنْزِلَ إِلَیْکَ مِنْ رَبِّکَ

– فِی عَلِیٍّ –

وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ، وَ اللَّهُ یَعْصِمُکَ مِنَ النَّاسِ.

t:٧٢

۱- Chapter ۵, Verse ۶۷ of the Holy Quran.

PART ۳: OPEN DECLARATION OF THE LEADERSHIP OF

ALI IBN ABI TALIB (PBUH) AND THE IMAMS AFTER HIM

جزء ۳

إعلان إمامه

على بن أبى طالب (ع)

و الأئمه من بعده جهراً

O people! Know that Allah has assigned him (i.e., Ali) as a guardian and a leader for ,you

فَاعْلَمُوا مَعَاشِرَ النَّاسِ، أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيّاً وَ إِمَاماً،

whose obedience is obligatory for the immigrants, the helpers, and those who follow ,(them) in goodness

مُفْتَرَضَةً طَاعَتُهُ

عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ،

وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ،

,and for everyone, whether nomad or city resident, Arab or non-Arab, free or slave

وَ عَلَى الْبَادِى وَ الْحَاضِرِ،

وَ عَلَى الْأَعْجَمِيِّ وَ الْعَرَبِيِّ،

وَ الْحُرِّ وَ الْمَمْلُوكِ،

,young or old

white or black, and

.for every monotheist

وَ الصَّغِيرِ وَ الْكَبِيرِ،

وَ عَلَى الْأَبْيَضِ وَ الْأَسْوَدِ،

وَ عَلَى كُلِّ مُوَحِّدٍ.

His (i.e., Ali's) decree is to be carried out, his saying is sanctioned (as law), and his command is effective.

مَاضٍ حُكْمُهُ، جَائِزٌ قَوْلُهُ،

نَافِذٌ أَمْرُهُ،

t:٧٣

Cursed is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever

.(acknowledges his (virtues and rights

مَلْعُونٌ مَنْ خَالَفَهُ،

مَرْحُومٌ مَنْ تَبِعَهُ،

مُؤْمِنٌ مَنْ صَدَّقَهُ.

Indeed, Allah has covered him and those who listen to him and obey him with mercy .and forgiveness

فَقَدْ غَفَرَ اللَّهُ لَهُ وَ لِمَنْ سَمِعَ مِنْهُ وَ أَطَاعَ لَهُ.

;O people! This is the last stand I make in this gathering

مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَقُومُهُ فِی هَذَا الْمَشْهَدِ،

,Thus, listen, obey, and submit to the command of your Lord

فَاسْمَعُوا وَ أَطِيعُوا وَ انْقَادُوا لِأَمْرِ رَبِّكُمْ.

for Allah, the mighty and the majestic, is your master, then [His Messenger]♦, .Muhammad, who is now addressing you, is your master

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ مَوْلَاكُمْ، ثُمَّ [رَسُولُهُ]♦ مُحَمَّدٌ وَلِيُّكُمْ

الْقَائِمُ الْمُخَاطِبُ لَكُمْ،

.Then, after me, Ali is your master and your leader by the command of Allah, your Lord

ثُمَّ مِنْ بَعْدِی عَلِیٌّ وَلِيُّكُمْ

وَ إِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ،

Then, leadership shall be in my progeny, within his offspring, until the Day you meet .Allah and His Messenger

ثُمَّ الْإِمَامَهُ فِى ذُرِّيَّتِى مِنْ وُلْدِهِ إِلَى يَوْمٍ تَلْقَوْنَ اللَّهَ وَ رَسُولُهُ.

Nothing is lawful except what Allah declared so (in His book), [as well as His ,♦[(Messenger, and them (i.e., the Imams

لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ

[وَ رَسُولُهُ وَ هُمْ]♦،

and nothing is unlawful except Allah declared so (in His book), [as well as His ,♦[Messenger, and them

وَ لَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ

[وَ رَسُولُهُ وَ هُمْ]♦.

for) Allah, the mighty and the majestic, has informed me of the permissible and the) ,forbidden things

وَ اللَّهُ عَزَّ وَ جَلَّ عَرَّفَنِى الْحَلَالَ وَ الْحَرَامَ،

and I have made known to him (i.e., Ali) what my Lord has taught me of His Book, the .permissible, and the forbidden things

وَ أَنَا أَفْضَيْتُ بِمَا عَلَّمَنِى رَبِّى

مِنْ كِتَابِهِ وَ حَلَالِهِ وَ حَرَامِهِ إِلَيْهِ.

O people! There is no knowledge except that Allah has kept its account in (the heart ,of) me

مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ

إِلَّا وَ قَدْ أَحْصَاهُ اللَّهُ فِيَّ،

and I have recorded the details of all the knowledge that I was taught, in (the heart (of) the leader of the pious, (Ali (PBUH)).

وَ كُلَّ عِلْمٍ عُلِّمْتُ فَقَدْ أَحْصَيْتُهُ فِی إِمَامِ الْمُتَّقِينَ.

Certainly, there is no knowledge except that I have taught it to Ali, and he is the evident Imam [whom Allah mentions in the Chapter of Yasin : "... And We have kept the detailed account of everything in an evident Imam."(1)]♦

وَ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ عَلَّمْتُهُ عَلِيّاً وَ هُوَ الْإِمَامُ الْمُبِينُ [الَّذِی ذَكَرَهُ اللَّهُ فِی سُورَهِ يَس: وَ كُلَّ شَیْ ءٍ أَحْصَيْناهُ فِی إِمامٍ مُبِينٍ]♦

O people! Do not stray from him, nor should you flee from him, nor should you refuse his guardianship and his authority,

مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ،

وَ لَا تَنْفِرُوا مِنْهُ،

وَ لَا تَسْتَنْكِفُوا مِنْ وَلَايَتِهِ.

for he is the one who guides to truth and acts upon it, and crushes falsehood and proscribes it, accepting no blame, in the path of Allah, from any blamer.

فَهُوَ الَّذِی يَهْدِی إِلَى الْحَقِّ وَ يَعْمَلُ بِهِ، وَ يُزْهِقُ الْبَاطِلَ وَ يَنْهَى عَنْهُ وَ لَا تَأْخُذُهُ فِی اللَّهِ لَوْمَةُ لَائِمٍ

t:۷۶

1- Chapter ۳۶, Verse ۱۲ of the Holy Quran.

He is the first to believe in Allah and in His Messenger; and he is the one who offered .his life as a sacrifice for the Messenger of Allah

إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ رَسُولِهِ، وَ الَّذِى فَدَى رَسُولَ اللَّهِ بِنَفْسِهِ.

I commanded him, on behalf of Allah, to sleep in my bed, and he did it to sacrifice] ♦[(himself for me.(١

[أَمَرْتُهُ عَنِ اللّهِ أَنْ يَنامَ فِى مَضْجَعى، فَفَعَلَ فادِياً لِى بِنَفْسِهِ]♦.

He was with the Messenger of Allah when no one among men worshipped Allah in the .company of His Messenger other than him

وَ الَّذِى كَانَ مَعَ رَسُولِ اللَّهِ

وَ لَا أَحَدَ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ

مِنَ الرِّجَالِ غَيْرُهُ.

O people! Prefer him (over all others), for Allah has indeed preferred him, and turn to .(him, for Allah has indeed appointed him (as your guide

مَعَاشِرَ النَّاسِ،

فَضِّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ،

وَ اقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ،

t:٧٧

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١ - This refers to the night of migration of the Prophet (PBUH and HF) from Mecca to Medina, when the pagans rushed to kill the Prophet (PBUH and HF) in his bed .overnight, but they found Imam Ali (PBUH) sleeping in place of him

O people! He is an Imam authorized by Allah, and Allah shall never turn to anyone (in mercy) who denies his authority, nor shall He ever forgive him;

مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ،

وَ لَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَايَتَهُ وَ لَنْ يَغْفِرَ لَهُ،

this is a decisive decree by Allah that He shall do so to anyone who opposes His command about him, and shall torment him with the most painful torment, which lasts forever and ever.

حَتْماً عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ،

وَ أَنْ يُعَذِّبَهُ عَذَاباً نُكْراً

أَبَدَ الْآبادِ وَ دَهْرَ الدُّهُورِ،

Hence, beware lest you oppose him, and thus, arrive at a fire whose fuel is people and stones, prepared for the disbelievers.(١)

فَاحْذَرُوا أَنْ تُخَالِفُوهُ

فَتَصْلُوا نَاراً وَقُودُهَا النَّاسُ

وَ الْحِجارَهُ أُعِدَّتْ لِلْكافِرِينَ.

O people! By Allah, all early prophets and messengers have given the glad tiding of my advent.

أَيُّهَا النَّاسُ، بِی وَ اللَّهِ بَشَّرَ الْأَوَّلُونَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ.

I am the seal of the prophets and the messengers, and the proof (of Allah) over all the creatures, of the inhabitants of the heavens and the earths.

وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ، وَ الْحُجَّهُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرَضِينَ.

t:٧٨

١- cf. Chapter ٢, Verse ٢۴ of the Holy Quran.

He who doubts this, is indeed a disbeliever, with the disbelief of the early era of .ignorance

فَمَنْ شَکَّ فِی ذَلِکَ فَهُوَ کَافِرٌ کُفْرَ الْجَاهِلِیَّهِ الْأُولَی.

And he who doubts anything of what I have said this (day), has doubted all that has .been revealed to me

وَ مَنْ شَکَّ فِی شَیْ ءٍ مِنْ قَوْلِی هَذَا، فَقَدْ شَکَّ فِی کُلِّ مَا أُنْزِلَ إِلَیَّ،

And anyone who doubts any of the Imams, has doubted them all]♦, and anyone who] .doubts us, shall be in the Fire

[وَ مَنْ شَکَّ فِی وَاحِدٍ مِنَ الْأَئِمَّهِ فَقَدْ شَکَّ فِی الْکُلِّ مِنْهُمْ]♦، وَالشَّاکُّ فِینَا فِی النَّارِ.

O people! Allah, the mighty and the majestic, has bestowed this virtue upon me out of .His kindness and His grace

مَعَاشِرَ النَّاسِ، حَبَانِیَ اللَّهُ عَزَّ وَ جَلَّ بِهَذِهِ الْفَضِیلَهِ مَنّاً مِنْهُ عَلَیَّ وَ إِحْسَاناً مِنْهُ إِلَیَّ،

And there is no god but He. My praise is for Him forever and ever, and in all .circumstances

وَ لَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِنِّی أَبَدَ الْآبِدِینَ وَ دَهْرَ الدَّاهِرِینَ،

وَ عَلَی کُلِّ حَالٍ.

t:۷۹

O people! Prefer Ali (over all others), for he is the best of the people, men or women, after me so long as Allah sends down His sustenance and (and so long as) the creation .exists

مَعَاشِرَ النَّاسِ، فَضِّلُوا عَلِيّاً

فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِی

مِنْ ذَكَرٍ وَ أُنْثَى مَا أَنْزَلَ اللَّهُ الرِّزْقَ وَ بَقِیَ الْخَلْقُ.

Under curse and again under curse, under wrath and again under wrath, is he who .rejects this saying of mine and does not does not agree with it

مَلْعُونٌ مَلْعُونٌ مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِی هَذَا وَ لَمْ يُوَافِقْهُ

:Certainly, Gabriel has informed me of this from Allah, the most high, Who also said

أَلَا إِنَّ جَبْرَئِيلَ خَبَّرَنِی عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَ يَقُولُ:

Anyone who bears enmity against Ali and refuses his authority, for him shall be My" ".curse and My wrath

مَنْ عَادَى عَلِيّاً وَ لَمْ يَتَوَلَّهُ

فَعَلَيْهِ لَعْنَتِی وَ غَضَبِی.

Thus, every soul should look to what he has sent forth for the morrow. Be watchful of (your duty towards) Allah lest you should oppose Him and (your) foot should slip after (its stability. Verily, Allah is well-acquainted with (all) that you do. (۱

فَلْتَنْظُرْ نَفْسٌ ما قَدَّمَتْ لِغَدٍ،

وَ اتَّقُوا اللَّهَ أَنْ تُخالِفُوهُ

فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِها،

إِنَّ اللَّهَ خَبِيرٌ بِما تَعْمَلُونَ.

۱- cf. Verses ۵۹:۱۸ and ۱۶:۹۴ of the Holy Quran.

.O people! He (i.e., Ali) is "the side of Allah"(١) that is mentioned in Allah's Book

مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللَّهِ الَّذِی ذُکِرَ فِی کِتَابِهِ،

He, the exalted, says, "Lest a soul should (then) say: 'Ah! Woe onto me that I abused (and neglected (my duties towards) the side of Allah.'"(٢)

فَقَالَ تَعَالَی: أَنْ تَقُولَ نَفْسٌ

یا حَسْرَتی عَلی ما فَرَّطْتُ

فِی جَنْبِ اللَّهِ.

O people! Reflect on the Quran and comprehend its verses. Look into its clear verses (and do not follow its ambiguous parts,(٣)

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ

وَ افْهَمُوا آیَاتِهِ، وَ انْظُرُوا إِلَی مُحْکَمَاتِهِ وَ لَا تَتَّبِعُوا مُتَشَابِهَهُ.

t:٨١

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١ - Side is used to express extreme nearness. One's side is the closest thing to an individual. Imam Ali (PBUH) is called the "side" of Allah because he got "close" to Him through obedience so much so that he became the criterion of nearness to Allah and His recognition. In this manner, nearness to Imam Ali (PBUH) indicates nearness to Allah, neglecting his right indicates neglecting Allah's right, forsaking him indicates .forsaking Allah, and recognizing him in one's heart indicates recognizing Allah

٢- .Chapter ٣٩, Verse ٥۶ of the Holy Quran

٣- Allah states in Chapter ٣, Verse ٧ of the Holy Quran: "It is Him Who has sent down to you the Book, within which are some clear verses that are the foundation of the Book, and other verses that are ambiguous. But, those in whose hearts is perversity follow the part thereof that is ambiguous, seeking enticement and attraction (of people towards their own views), and searching for its hidden meaning. But, no one knows its interpretation except Allah and those who are firmly grounded in

knowledge…" According to the traditions, "those who are firmly grounded in knowledge" refers exclusively to the Prophet (PBUH and HF) and his family (Ahl al-Bait (PBUT)). cf. al-Kafi, vol. ١, p. ٢١٣, Hadiths ١, ٢, and ٣, Kitab Sulaim Ibn Qais al-Hilali, p. ٧٧١, Bihar al-Anwar, vol. ٣٣, p. ١٥۵, also vol. ٢٣, p. ١٩٨, Hadith ٣١, p. ٢٠١, Hadith ۴٠, and p. ٢٠٢, Hadith ۴۶. Moreover, the Prophet (PBUH and HF) has confirmed this exclusive right for the Imams (PBUT) in the next sentence of the sermon by swearing in the name of .Allah

for by Allah, none shall be able to explain to you its warnings and its mysteries,(١) nor shall anyone clarify its interpretation, other than the one that I have grasped his hand, ♦[,brought up beside myself, [and lifted his arm

فَوَ اللَّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَ لَا يُوَضِّحُ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِی أَنَا آخِذٌ بِيَدِهِ وَ مُصْعِدُهُ إِلَيَّ وَ شَائِلٌ بِعَضُدِهِ [وَ رَافِعُهُ بِيَدَيَّ]♦،

the one about whom I inform you that whomever I am his master, this Ali is his ;master

وَ مُعْلِمُكُمْ أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

t:٨٢

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١ - The word Zawajir has a number of meanings. The first meaning that applies here is "warnings". The Holy Quran has hidden warnings that only an Imam (PBUH) can show them to people, and people cannot personally derive those divine prohibitions from the apparent meaning of the Quranic verses. The second meaning is "deterrents", which refers to the difficult points in the Quran that deter individuals from understanding their meanings. Only a divinely guided Imam can explain these .complex issues and mysteries

and he is Ali Ibn Abi Talib, my brother, the executor of my (will), whose appointment as (your) guardian and leader has been sent down to me from Allah, the mighty and the .majestic

وَ هُوَ عَلِيُّ بْنُ أَبِی طَالِبٍ

أَخِی وَ وَصِیِّی،

وَ مُوَالَاتُهُ مِنَ اللَّهِ

عَزَّ وَ جَلَّ أَنْزَلَهَا عَلَيَّ.

O people! [Indeed, I am leaving amongst you two weighty and precious things that if $[.you adhere to both, you will never go astray

مَعَاشِرَ النَّاسِ،

[إِنِّی تَارِکٌ فِیکُمُ الثَّقَلَیْنِ،

إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا]$،

Verily, Ali and the pure ones among my offspring are the lesser weight, and the Quran .is the greater weight

إِنَّ عَلِیّاً وَ الطَّیِّبِینَ مِنْ وُلْدِی

هُمُ الثِّقْلُ الْأَصْغَرُ،

وَ الْقُرْآنُ الثِّقْلُ الْأَكْبَرُ،

Each one [of the two]♦ informs about the other and agrees with it. They shall never .(part until they return to me at the Pool (of al-Kawthar on the Day of Judgement

وَ کُلُّ وَاحِدٍ [مِنْهُما]♦ مُنْبِئٌ عَنْ صَاحِبِهِ وَ مُوَافِقٌ لَهُ، لَنْ یَفْتَرِقَا حَتَّی یَرِدَا عَلَيَّ الْحَوْضَ.

Behold! They (i.e., the Ahl al-Bait (PBUT)) are the trustees of Allah amongst His ".creation, and His people of wisdom on His earth

أَلَا إِنَّهُمْ أَمَنَاءُ اللَّهِ فِی خَلْقِهِ

وَ حُكَمَاؤُهُ فِی أَرْضِهِ.

t:٨٣

Thereafter, Allah’s Messenger (PBUH and HF) took the upper arm of Imam Ali (PBUH) by his hand, raised it, and said:

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى عَضُدِهِ فَرَفَعَهُ وَ قَالَ:

[“O people! Who has more priority over you than yourself?” People said:

“Allah and His messenger.”

[اَيُّها النَّاسُ، مَنْ اَوْلى بِكُمْ مِنْ اَنْفُسِكُمْ؟ قَالوا: اَللّهُ و رَسُولُهُ.

Then, he (PBUH and HF) said: “Behold! Whosoever I am his master, this Ali is his master. O Allah! Stay firm in supporting those who stay firm in following him, be hostile to those who are hostile to him, help those who help him, and forsake those who forsake him.]*

فَقالَ: أَلا مَنْ كُنْتُ مَوْلَاهُ

فَهذا عَلِيٌّ مَوْلَاهُ،

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ

مَنْ نَصَرَهُ و اخْذُلْ مَنْ خَذَلَهُ.]*

O people! This Ali is my brother, the executor of my (affairs), the container of my knowledge, my successor over my nation, and over the interpretation the Book of Allah, the mighty and the majestic, and the true inviter to its (implications).

مَعَاشِرَ النَّاسِ،

هَذَا عَلِيٌّ أَخِي وَ وَصِيِّي

وَ وَاعِي عِلْمِي وَ خَلِيفَتِي عَلَى أُمَّتِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ.

t:۸۴

He is the one who acts according to what pleases Him, fights His enemies, causes to adhere to His obedience, and advises against His disobedience.

وَ الْعَامِلُ بِمَا يَرْضَاهُ وَ الْمُحَارِبُ لِأَعْدَائِهِ وَ الْمُوَالِي عَلَى طَاعَتِهِ وَ النَّاهِي عَنْ مَعْصِيَتِهِ.

Surely, He is the successor of the Messenger of Allah, the commander of the believers, the guiding Imam, and the killer of the oath breakers, the transgressors, and the apostates.

إِنَّهُ خَلِيفَهُ رَسُولِ اللَّهِ

وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْإِمَامُ الْهَادِي وَ قَاتِلُ النَّاكِثِينَ وَ الْقَاسِطِينَ

وَ الْمَارِقِينَ.

I speak by the authority of Allah. The word with me shall not be changed.(1)

بِأَمْرِ اللَّهِ أَقُولُ، ما يُبَدَّلُ الْقَوْلُ لَدَىَ،

I say with the command of Allah:

بِأَمْرِ رَبِّى أَقُولُ:

O Allah! Be the guardian of him who adheres to him.

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

Be the enemy of him who bears enmity against him.

وَ عَادِ مَنْ عَادَاهُ

Curse him who rejects him.

وَ الْعَنْ مَنْ أَنْكَرَهُ

Be wrathful towards him who denies his right.

وَ اغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ.

۱- cf. Chapter ۵۰, Verse ۲۹ of the Holy Quran.

Indeed, I have now fulfilled (my duty). Indeed, I have now conveyed (the Message). .(Indeed, I have now made (you) hear (it). Indeed, I have now clarified (it

أَلَا وَ قَدْ أَدَّيْتُ، أَلَا وَ قَدْ بَلَّغْتُ،

أَلَا وَ قَدْ أَسْمَعْتُ،

أَلَا وَ قَدْ أَوْضَحْتُ،

.Indeed, Allah, the mighty and the majestic, so said, and so did I on His behalf

أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ

وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

Indeed, there is no commander for the faithful save this brother of mine, and it is not permissible to call anyone other than him with the title of "the Commander of the (Believers" after my departure.(١

أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ غَيْرَ أَخِي هَذَا، وَ لَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

t:٨٦

In the traditions, the Prophet (PBUH and HF) and Imams (PBUT) have stressed - ١ that Amir al-Mu'minin is the exclusive title of Imam Ali (PBUH) , and it is not at all permissible to call other Imams (PBUT) with this title even though they were commanding the believers. Moreover, the traditions specify two meanings for this title. The first meaning of Amir is "the commander", which comes from the root Amara that the Prophet (PBUH and HF) used in the above (إِمْرَه) The word Imra .(أَمَرَ - يَأْمُرُ) phrase of the sermon also comes from this root, and has the same meaning. Refer also to another narration from the Prophet (PBUH and HF) in Bihar al-Anwar, vol. ٣٧, p٢٩۴, Hadith ٩ for the meaning of Amir in this sense. The second meaning of Amir given -مِيرَ) in the traditions is "the supplier" or "the supplies", which comes from the root Mira The word Amir al-Mu'minin in this sense is interpreted as "the supplier of divine .(يَمِيرُ knowledge for the believers." The Prophet (PBUH and HF) has entrusted Imam Ali

(PBUH) with the divine knowledge. Then, all other creations, from the first to the last, receive their share of divine knowledge through the light of Imam Ali (PBUH) . It has been narrated that Imam Ridha (PBUH) was asked, “Why is Ali (PBUH) called Amir al-Mu’minin?” He (PBUH) answered, “Because he provides them (i.e., the believers) with knowledge. Haven’t you heard (a word with the same root) in the Book of Allah, ‘and we provide for our family (namiru ahlanaa)’ (۱۲:۶۵)?” (al-Kafi, vol. ۱, p. ۴۱۲, Hadith ۳). For more tradition in this regard, see Bihar al-Anwar, vol. ۳۷, p. ۲۹۴, Hadith ۸, p. ۲۹۵, Hadith ۱۱, and p. ۳۳۴.

PART ۴: ANNOUNCING THE PERFECTION OF RELIGION DUE TO ALI'S APPOINTMENT AND REMINDING THE PEOPLE OF HIS VIRTUES

جزء ۴

إعلان إکمال الدّین

بنصب علی (ع)

و ذکر بعض فضائله

O Allah! (I testify that) You did send down [this verse regarding Ali, Your authorized representative, at the time of the explanation of his authority and appointment today:]

اللَّهُمَّ إِنَّکَ أَنْزَلْتَ [الْآیَهَ فِی عَلِیٍّ وَلِیِّکَ عِنْدَ تَبْیینِ ذَلِکَ وَ نَصْبِکَ إِیّاهُ لِهَذَا الْیَوْمِ:]

"This day, I perfected your religion for you, completed My favor upon you, and was satisfied that Islam be your religion."(۱)

اَلْیَوْمَ أَکْمَلْتُ لَکُمْ دِینَکُمْ

وَ أَتْمَمْتُ عَلَیْکُمْ نِعْمَتِی

وَ رَضِیتُ لَکُمُ الْإِسْلامَ دیناً.

t:۸۷

۱- Chapter ۵, Verse ۳ of the Holy Quran.

You (also) said, “If anyone desires a religion other than Islam (submission to Walaya of Ali), never shall it be accepted from him, and in the Hereafter, he shall be one of the (losers.”(١)

و قُلْتَ: وَ مَنْ يَبْتَغِ

غَيْرَ الْإِسْلامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ،

وَ هُوَ فِی الْآخِرَهِ مِنَ الْخاسِرِينَ.

.(O Allah! I implore You to witness that I have conveyed (Your message

اللَّهُمَّ إِنِّی أُشْهِدُکَ أَنِّی قَدْ بَلَّغْتُ.

O people! Allah, the mighty and the majestic, has indeed perfected your religion .through his (i.e., Ali’s) leadership

مَعَاشِرَ النَّاسِ، إِنَّمَا أَکْمَلَ اللَّهُ

عَزَّ وَ جَلَّ دِينَکُمْ بِإِمَامَتِهِ،

Thus, whoever does not follow his example and the example of those of my children from his loins who will take his position until the Day of Judgement—when deeds are —presented before Allah, the mighty and the majestic

فَمَنْ لَمْ يَأْتَمَّ بِهِ وَ بِمَنْ

يَقُومُ مَقَامَهُ مِنْ وُلْدِی

مِنْ صُلْبِهِ إِلَی يَوْمِ الْقِيَامَهِ

وَ الْعَرْضِ عَلَی اللَّهِ عَزَّ وَ جَلَّ،

t:۸۸

١- Chapter ٣, Verse ٨۵ of the Holy Quran. On the commentary of this verse, Imam al-Sadiq (PBUH) said, “It means: he who does not submit to our Walaya.” (al-Manaqib,

.(vol. ۴, p. ۲۸۳; Bihar al-Anwar, vol. ۲۳, p. ۳۵۸, Hadith ۱۲

they are the ones whose deeds become vain and fruitless, and they shall be in Hellfire (forever.(١)

فَأُولئِكَ الَّذينَ حَبِطَتْ أَعْمالُهُمْ

وَ فِی النَّارِ هُمْ خالِدُونَ.

"Their torment shall not be lightened, nor shall it be postponed." (٢)

لا يُخَفَّفُ عَنْهُمُ الْعَذابُ

وَ لا هُمْ يُنْظَرُونَ.

O people! This is Ali, who has been my greatest aid, the most worthy of you before me, the closest in relation with me, and the dearest to me amongst you (all).

مَعَاشِرَ النَّاسِ، هَذَا عَلِیٌّ

أَنْصَرُكُمْ لِی وَ أَحَقُّكُمْ بِی

وَ أَقْرَبُكُمْ إِلَیَّ وَ أَعَزُّكُمْ عَلَیَّ.

Both Allah, the mighty and the majestic, and I are pleased with him.

وَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا عَنْهُ رَاضِيَانِ.

No verse [in the Quran]♦ has been sent down expressing (Allah's) pleasure except that (in its absolute sense) it is about him,

وَ مَا نَزَلَتْ آيَهُ رِضًی

[فِی الْقُرْآنِ]♦ إِلَّا فِيهِ،

nor has Allah addressed with honor "those who believe" but that He meant him first,

وَ مَا خَاطَبَ اللَّهُ الَّذِينَ

آمَنُوا إِلَّا بَدَأَ بِهِ،

۱- .cf. Chapter ۲, Verse ۲۱۷ of the Holy Quran

۲- .Chapter ۳, Verse ۸۸ of the Holy Quran

,nor has any verse of praise been revealed in the Quran but that it is in his honor

وَ لَا نَزَلَتْ آيَهُ مَدْحٍ

فِى الْقُرْآنِ إِلَّا فِيهِ،

nor did Allah testify Paradise in (the chapter starting with) “Has not passed over man a long period of time”(١) but for him, nor did He reveal it for other than him, nor did He mean to praise by it save him.

وَ لَا شَهِدَ اللَّهُ بِالْجَنَّهِ

فِى هَلْ أَتى عَلَى الْإِنْسانِ إِلَّا لَهُ

وَ لَا أَنْزَلَهَا فِى سِوَاهُ

وَ لَا مَدَحَ بِهَا غَيْرَهُ.

O people! He is the patron of the religion of Allah, and the one who argues on behalf of the Messenger of Allah.

مَعَاشِرَ النَّاسِ،

هُوَ نَاصِرُ دِينِ اللَّهِ

وَ الْمُجَادِلُ عَنْ رَسُولِ اللَّهِ.

t:٩٠

١- Referring to Chapter ٧۶, Verses ٧-١٢ of the Holy Quran: “They perform (their) vows, and they fear a Day whose evil shall be widespread. They feed, for the love of Allah, the indigent, the orphan, and the captive, (saying), ‘We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks. We fear a Day of severity and distress. But, Allah has kept away from them the evil of that Day, and has offered them radiance and (blissful) Joy. And for what they observed patience, He has rewarded them with a Garden and (garments of) silk ...” يُوفُونَ بِالنَّذْرِ وَ يَخافُونَ يَوْماً كانَ شَرُّهُ

مُسْتَطيراً، وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكيناً وَ يَتيماً وَ أَسيراً، إِنَّما نُطْعِمُكَمْ لِوَجْهِ اللَّهِ لا نُريدُ مِنْكَمْ جَزاءً وَ لا شُكَوراً، إِنَّا نَخافُ مِنْ رَبِّنا يَوْماً عَبُوساً قَمْطَريراً، فَوَقاهُمُ اللَّهُ شَرَّ ذلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ سُرُوراً، وَ جَزاهُمْ بِما صَبَرُوا جَنَّةً وَ حَريراً.

.He is the pious, the pure, the guide, and the rightly guided

وَ هُوَ التَّقِیُّ النَّقِیُّ

وَ الْهَادِی الْمَهْدِیُّ.

Your prophet is the best prophet, the executor (of my will) over you is the best executor and deputy, and his sons are the best deputies.

نَبِیُّکُمْ خَیْرُ نَبِیٍّ

وَ وَصِیُّکُمْ خَیْرُ وَصِیٍّ

وَ بَنُوهُ خَیْرُ الْأَوْصِیَاءِ

O people! The progeny of every prophet was from his own loins whereas my progeny is from the loins of Ali.

مَعَاشِرَ النَّاسِ،

ذُرِّیَّهُ کُلِّ نَبِیٍّ مِنْ صُلْبِهِ،

وَ ذُرِّیَّتِی مِنْ صُلْبِ عَلِیٍّ.

O people! Surely, Iblis (the greater Satan) caused Adam to be dismissed from the garden through envy.

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِیسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّهِ بِالْحَسَدِ،

Thus, do not envy him or your deeds shall be nullified and your feet shall slip,

فَلَا تَحْسُدُوهُ فَتَحْبَطَ أَعْمَالُکُمْ

وَ تَزِلَّ أَقْدَامُکُمْ.

Verily, Adam was sent down to earth only because of one mistake, while he was the elite of Allah, the mighty and the majestic.

فَإِنَّ آدَمَ أَهْبِطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ وَاحِدَةٍ وَ هُوَ

صَفْوَةُ اللَّهِ عَزَّ وَ جَلَّ،

t:۹۱

How, then, will be your condition, and you are what you really are, and among you are ?the enemies of Allah

وَ كَيْفَ بِكُمْ

وَ أَنْتُمْ أَنْتُمْ

وَ مِنْكُمْ أَعْدَاءُ اللَّهِ.

Indeed, none hates Ali but a wretched person, none keeps himself attached to Ali but .a pious person, and none has faith in his (virtues) but a sincere believer

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيّاً إِلَّا شَقِيٌّ،

وَ لَا يُوَالِي عَلِيّاً إِلَّا تَقِيٌّ،

وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ.

:And in the honor of Ali, by Allah, was the Chapter of al-Asr (Ch. ١٠٣) revealed

وَ فِي عَلِيٍّ وَ اللَّهِ

نَزَلَتْ سُورَةُ الْعَصْرِ:

In the name of Allah, the compassionate, the merciful. By the Time (of rising)!(١) Most" ,surely man is in loss

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ،

وَ الْعَصْرِ إِنَّ الْإِنْسانَ لَفِي خُسْرٍ،

except those who believe, do righteous deeds, and enjoin on each other the truth, and (enjoin on each other patience and constancy." (٢

إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ، وَ تَواصَوْا بِالْحَقِّ

وَ تَواصَوْا بِالصَّبْرِ.

۱- The time in this verse, as Imam al-Sadiq (PBUH) commented, refers to the time of rising of Imam al-Mahdi (PBUH). cf. Kamal al-Din, p. ۶۵۶, Hadith ۱.

۲- Imam al-Sadiq (PBUH) interpreted these verses as follows: “Most surely man is in loss, except those who believe, in the guardianship (Walaya) of the Commander of the Believers (PBUH), do righteous deeds, i.e., perform the religious duties, and enjoin on each other the truth, i.e., al-Walaya (accepting the leadership and guardianship of Ali (PBUH)), and enjoin on each other patience and constancy, i.e., urge their progeny and their next generation to it and to observe patience in that path.” (Bihar al-Anwar, vol. ۲۴, p. ۲۱۵, Hadith ۴). إِنَّ الْإِنْسانَ لَفِی خُسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَهِ أَمِيرِ الْمُؤْمِنِينَ ع وَ عَمِلُوا الصَّالِحاتِ أَیْ أَدَّوُا الْفَرَائِضَ وَ تَواصَوْا بِالْحَقِّ أَیْ بِالْوَلَايَهِ وَ تَواصَوْا بِالصَّبْرِ أَیْ وَصَّوْا ذَرَارِيَّهُمْ وَ مَنْ خَلَّفُوا مِنْ بَعْدِهِمْ بِهَا وَ بِالصَّبْرِ عَلَيْهَا.

O people! I have sought Allah to be my witness and have conveyed my communication to you,

مَعَاشِرَ النَّاسِ، قَدْ أَسْتَشْهَدْتُ اللَّهَ وَ بَلَّغَتْكُمْ رِسَالَتِی.

"and the messenger is only obligated to convey clearly."(1)

وَ ما عَلَى الرَّسُولِ

إِلَّا الْبَلاغُ الْمُبِينُ.

O people! "Be cautious of (your duties towards) Allah, the caution that He deserves, and do not die except in the state of submission."(2)

مَعَاشِرَ النَّاسِ،

اتَّقُوا اللَّهَ حَقَّ تُقاتِهِ،

وَ لا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ.

t:۹۳

۱- Chapter ۲۴, Verse ۵۴ of the Holy Quran.

۲- Chapter ۳, Verse ۱۰۲ of the Holy Quran. Since one does not know his time of death, this verse implies that one should always be in the state of submission.

PART ۵: REFERRING TO THE AIMS OF THE HYPOCRITES

جزء ۵

الإشاره إلى مقاصد المنافقين

O people! Believe in Allah and His Messenger and the light that was sent down with him,(۱)

مَعَاشِرَ النَّاسِ، آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِى أُنْزِلَ مَعَهُ،

"before We alter faces then turn them on their backs or curse them as We cursed the Sabbath breakers."(۲)

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهاً فَنَرُدَّها عَلى أَدْبارِها أَوْ نَلْعَنَهُمْ كَما لَعَنَّا أَصْحابَ السَّبْتِ.

[By Allah! No one is intended by this (latter) verse except a certain group of my companions whom I know by their names and their lineage, yet, I have been ordered to ignore them.(۳)]♦

[بِاللَّهِ ما عَنى بِهذِهِ الْآيَهِ إِلَّا قَوْماً مِنْ أَصْحابِى أَعْرِفُهُمْ بِأَسْمائِهِمْ وَأَنْسابِهِمْ، وَ قَدْ أُمِرْتُ بِالصَّفْحِ عَنْهُمْ.]♦

t:۹۴

۱- cf. Chapter ۶۴, Verse ۸, and Chapter ۷, p. ۱۵۷ of the Holy Quran. The light mentioned in these verses has been interpreted as the ۱۲ Imams (PBUT). cf. al-Kafi, vol. ۱, p. ۱۹۴, Hadiths ۱-۴. The Prophet (PBUH and HF) also emphasizes this in the sermon shortly later.

۲- Chapter ۴, Verse ۴۷ of the Holy Quran.

۳- The Prophet (PBUH and HF) was not supposed to penalize people based on what he knew of their future actions. He only warned them, informed them of the consequences of such actions, and advised people against the wrongdoers, in general. After all, this world is the place of trial, in which everyone may choose between the path of Allah and all other divergent paths, and thus prove what he deserves of reward and punishment in the Hereafter.

O people! The light (created) by Allah, the mighty and the majestic, has been placed in me, then in Ali, and then in his select descendants up to al-Qa'im al-Mahdi (١), who shall re-establish the right of Allah as well as all our rights,

مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِيَّ مَسْلُوكٌ، ثُمَّ فِي عَلِيٍّ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَ بِكُلِّ حَقٍّ هُوَ لَنَا.

because Allah, the mighty and the majestic, has made us (His) exhaustive argument against the neglectful, the stubborn, the dissenters, the treacherous, the sinful, the unjust, and the usurpers from all worlds.

لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقَصِّرِينَ وَ الْمُعَانِدِينَ وَ الْمُخَالِفِينَ وَ الْخَائِنِينَ وَ الْآثِمِينَ وَ الظَّالِمِينَ وَ الْغَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ.

O people! I warn you that I am the Messenger of Allah. There have been messengers before me who came and passed away.

مَعَاشِرَ النَّاسِ،

أُنْذِرُكُمْ أَنِّي رَسُولُ اللَّهِ،

قَدْ خَلَتْ مِنْ قَبْلِيَ الرُّسُلُ،

t:٩٥

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١ - al-Qai'm means one who shall stand (to establish the kingdom of Allah on earth). al-Mahdi means the rightly guided. These are the titles of the twelfth divinely appointed Imam, who is alive and waiting for the command of Allah.

?Then, should I die or be killed, will you turn back on your heels

أَ فَإِنْ مِتُّ أَوْ قُتِلْتُ

انْقَلَبْتُمْ عَلى أَعْقابِكُمْ؟

And whoever turns back on his heels shall not harm Allah in the least, and Allah shall (soon reward the grateful [who observe patience.]■(1)

وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ

فَلَنْ يَضُرَّ اللَّهَ شَيْئاً، وَ سَيَجْزِى اللَّهُ الشَّاكِرِينَ [الصّابِرينَ.]■

Behold! Ali is surely the one described with patience and gratitude, so are after him .my offspring from his loins

أَلَا وَ إِنَّ عَلِيّاً هُوَ الْمَوْصُوفُ بِالصَّبْرِ وَ الشُّكْرِ،

ثُمَّ مِنْ بَعْدِهِ وُلْدِى مِنْ صُلْبِهِ.

O people! Do not think that you are doing a favor to Allah by accepting Islam lest His wrath should descend upon you, and lest He should afflict you with His punishment; (surely He is ever-watching.(2)

مَعَاشِرَ النَّاسِ،

لَا تَمُنُّوا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ فَيُصِيبَكُمْ بِعَذابٍ مِنْ عِنْدِهِ

إِنَّهُ لَبِالْمِرْصادِ.

t:96

1- .cf. Chapter 3, Verse 144 of the Holy Quran

2- .cf. Chapter 89, Verse 14 of the Holy Quran

O people! There shall soon be leaders after me who shall invite (people) to the Fire, (and on the Day of Judgement they shall not be helped.(1)

مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ

مِنْ بَعْدِی أَئِمَّهٌ یَدْعُونَ إِلَی النَّارِ،

وَ یَوْمَ الْقِیامَهِ لا یُنْصَرُونَ.

.O people! Indeed, Allah and I are both clear of them

مَعَاشِرَ النَّاسِ،

إِنَّ اللَّهَ وَ أَنَا بَرِیئَانِ مِنْهُمْ.

O people! They, their supporters, their followers, and their adherents shall be in the (lowest depths of the Fire; and evil, indeed, is the abode of the arrogant.(2)

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَ أَنْصَارَهُمْ وَ أَتْبَاعَهُمْ وَ أَشْیَاعَهُمْ

فِی الدَّرْکِ الْأَسْفَلِ مِنَ النَّارِ

وَ لَبِئْسَ مَثْوَی الْمُتَکَبِّرِینَ.

Know that these are, indeed, the People of the Sheet;(3) so, let each one of you look "!(into his own sheet (of deeds

أَلَا إِنَّهُمْ أَصْحَابُ الصَّحِیفَهِ، فَلْیَنْظُرْ أَحَدُکُمْ فِی صَحِیفَتِهِ.

t:97

1- .cf. Chapter 28, Verse 41 of the Holy Quran

2- .cf. verses 4:145 and 39:72 of the Holy Quran

3- By "the sheet", the Prophet was referring to "the first cursed covenant sheet" that five leading men amongst the hypocrites secretly wrote and signed beside the Ka'ba during the Prophet's farewell pilgrimage. They took an oath among themselves that they must never let the family of the Prophet (PBUH and HF) come into power after

.his departure. cf. Kitab Sulaim Ibn Qais al-Hilali, pp. ٥٩٧, ٦٥٠, and ٨٢٠

Imam Muhammad al-Baqir (PBUH), here states that except for a small band (who themselves were the People of the Sheet) most people did not comprehend the issue .(of sheet

(قَالَ فَذَهَبَ عَلَى النَّاسِ إِلَّا شِرْذِمَةً مِنْهُمْ أَمْرُ الصَّحِيفَهِ).

O people! I leave the authority after me as Imamate (leadership) inherited in my .offspring until the Day of Judgement

مَعَاشِرَ النَّاسِ،

إِنِّى أَدَعُهَا إِمَامَةً وَ وِرَاثَةً

فِى عَقِبِى إِلَى يَوْمِ الْقِيَامَهِ.

Certainly, I just conveyed what I have been ordered to convey as an argument against everyone, be him present or absent, a direct witness or not, and already born .or not yet born

وَ قَدْ بَلَّغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَ غَائِبٍ،

وَ عَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ

أَوْ لَمْ يَشْهَدْ، وُلِدَ أَوْ لَمْ يُولَدْ.

Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should continue to .do so) until the Day of Judgement

فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ

وَ الْوَالِدُ الْوَلَدَ

إِلَى يَوْمِ الْقِيَامَهِ.

t:۹۸

But, (I have been informed that) some people shall replace this (divinely-assigned leadership) with kingdom through usurpation. May Allah curse the usurpers and dispossessors,

وَ سَيَجْعَلُونَهَا

مُلْكاً وَ اغْتِصَاباً.

أَلَا لَعَنَ اللَّهُ الْغَاصِبِينَ

وَ الْمُغْتَصِبِينَ.

(And then, "We will soon settle your affairs, O the two weights." (١)

وَ عِنْدَهَا سَنَفْرُغُ

لَكُمْ أَيُّهَ الثَّقَلانِ.

And (also), "on you O the two (greatest enemies) shall be launched a flame of fire and a (flash of) molten brass, thus you shall never prevail." (٢)

وَ يُرْسَلُ عَلَيْكُما

شُواظٌ مِنْ نارٍ وَ نُحاسٌ

فَلا تَنْتَصِرانِ.

O people! Without doubt, Allah, the mighty and the majestic, does not leave you in the state you are now,

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ لِيَذَرَكُمْ عَلى ما أَنْتُمْ عَلَيْهِ،

t:٩٩

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١ - Chapter ٥٥, Verse ٣١ of the Holy Quran. According to the traditions, the "two weights" in this verse refers to the Quran and Ahl al-Bait (PBUT) . cf., al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ٢, p. ٣٤٥, Ta'wil al-Ayat al-Dhahira, p. ٦١٦.

.Chapter ۵۵, Verse ۳۵ of the Holy Quran -۲

until He separates the evil from the good ones. Nor does He make you acquainted (with (the knowledge of) the unseen.(١)

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ،

وَ ما كانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ.

O people! There shall be no (wrongful) community but that Allah shall perish it due to the rejection (of truth) by its people.

مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَهٍ

إِلَّا وَ اللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا.

Such is what Allah, the exalted, mentioned (in His book) as to how He destroys the (wrongful societies.(٢)

وَ كَذَلِكَ يُهْلِكُ الْقُرى وَ هِيَ ظالِمَهٌ كَمَا ذَكَرَ اللَّهُ تَعَالَى.

This is your leader and your guardian, and these are Allah's promises. Verily, Allah fulfills His promise.

وَ هَذَا إِمَامُكُمْ وَ وَلِيُّكُمْ وَ هُوَ مَوَاعِيدُ اللَّهِ وَ اللَّهُ يَصْدُقُ وَعْدُهُ

O people! Most of the early generations before you have strayed, and surely, Allah destroyed them. He shall be the One who destroys the later generations too.

مَعَاشِرَ النَّاسِ، قَدْ ضَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوَّلِينَ، وَ اللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ وَ هُوَ مُهْلِكُ الْآخِرِينَ.

t:١٠٠

١- cf. Chapter ٣, Verse ١٧٩ of the Holy Quran.

٢- cf. Verses ١١:١٠٢, ١٨:٥٩, ٢٢:۴۵, ٢٢:۴٨, and ٢٨:٥٩ of the Holy Quran.

Allah, the exalted, states: "Did We not destroy the former generations? So shall We follow the same for later (generations). Such is how We treat the guilty. Woe on that (Day to the rejecters (of truth)!"(۱)

قالَ اللَّهُ تَعَالی:

أَ لَمْ نُهْلِكِ الْأَوَّلِينَ؟

ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ.

كَذلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِين.

O people! Allah gave me the commandments and the prohibitions, and I gave them to Ali by the order of Allah. Hence, the knowledge of all commandments and prohibitions .are with him

مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ

قَدْ أَمَرَنِی وَ نَهَانِی،

وَ قَدْ أَمَرْتُ عَلِيّاً وَ نَهَيْتُهُ بِأَمْرِهِ، فَعِلْمُ الْأَمْرِ وَالنَّهْيِ لَدَيْهِ.

Thus, listen to his orders so that you remain safe, obey him so that you are guided, and leave what he prohibits so that you become mature. Conform to what he wants, (and do not let different paths separate you from his path.(۲)

فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا،

وَ أَطِيعُوهُ تَهْتَدُوا، وَ انْتَهَوْا لِنَهْيِهِ تَرْشُدُوا، وَ صِيرُوا إِلَى مُرَادِهِ، وَ لَا تَتَفَرَّقُ بِكُمُ السُّبُلُ عَنْ سَبِيلِهِ.

t:۱۰۱

۱- .Chapter ۷۷, Verses ۱۶-۱۹ of the Holy Quran

۲- .cf., Chapter ۶, Verse ۱۵۳ of the Quran

PART ۶: ADHERENTS OF AHL AL–BAIT (PBUT) AND THEIR ENEMIES

جزء ۶

أولياء أهل البيت (ع) و أعدائهم

(O people! I am the Straight Path of Allah whom He commanded you to follow,(۱)

مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمُ الَّذِی أَمَرَکُمْ بِاتِّبَاعِهِ.

and such after me also is Ali, and then my offspring from his loins, the Imams who (guide with truth and turn (people) to it."(۲)

ثُمَّ عَلِیٌّ مِنْ بَعْدِی،

ثُمَّ وُلْدِی مِنْ صُلْبِهِ

أَئِمَّهٌ یَهْدُونَ بِالْحَقِّ وَ بِهِ یَعْدِلُونَ.

Then, the Prophet (PBUH and HF) recited the entire Quranic chapter of the opening (:al–Fatiha) and said

ثُمَّ قَرَأَ t: الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِینَ إِلَی آخِرِهَا وَ قَالَ:

This (chapter) was revealed in my honor and in theirs (i.e., the Imams') generally and" .specifically

فِیَّ نَزَلَتْ وَ فِیهِمْ نَزَلَتْ،

وَ لَهُمْ عَمَّتْ وَ إِیَّاهُمْ خَصَّتْ.

They are the authorized friends of Allah, for whom there shall be no fear, nor shall (they grieve.(۳)

أُولَئِکَ أَوْلِیَاءُ اللَّهِ الَّذِینَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحْزَنُونَ.

t:۱۰۲

۱- cf. Chapter ۶, Verse ۱۵۳ of the Holy Quran.

۲- cf. Chapter ۷, Verse ۱۸۱ of the Holy Quran.

۳- cf. Chapter ۱۰, Verse ۶۲ of the Holy Quran.

(Behold! Truly, it is the party of Allah that shall prevail.(۱)

أَلا إِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

Lo! It is their enemies who are the dissenters, the transgressors, and the brethren of Satans, who inspire one another with embellished vain discourses by way of (deception.(۲)

أَلَا إِنَّ أَعْدَاءَهُمْ هُمْ أَهْلُ الشِّقَاقِ الْعَادُونَ وَ إِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِى بَعْضُهُمْ إِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً.

Lo! It is their close adherents who are the true believers, whom Allah, the mighty and :the majestic, mentions in His Book saying

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِى كِتَابِهِ، فَقَالَ عَزَّ وَ جَلَّ:

You will not find any group of people who (truly) believe in Allah and in the Last Day,“ yet they love those who opposed Allah and His messenger, even though they were their own fathers, sons, brothers, or kinsfolk; Those (who meet this criterion) are the (ones in whose hearts He has written faith ...”(۳)

لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كانُوا آباءَهُمْ أَوْ أَبْناءَهُمْ أَوْ إِخْوانَهُمْ أَوْ عَشِيرَتَهُم أُولئِكَ كَتَبَ فِى قُلُوبِهِمُ الْإِيمانَ إِلَى آخِرِ الْآيَهِ.

t:۱۰۳

۱- .cf. Chapter ۵, Verse ۵۶ of the Holy Quran

۲- .cf. Chapter ۶, Verse ۱۱۲ of the Holy Quran

۳- .Chapter ۵۸, Verse ۲۲ of the Holy Quran

Lo! Their close adherents are those whom Allah, the mighty and the majestic, :describes as the following

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ:

Those who believe and do not cover their faith with injustice(١), are the ones for" (whom is the security (from Hellfire), and they are the rightly guided."(٢

الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا

إِيمانَهُمْ بِظُلْمٍ أُولئِكَ

لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ.

Indeed, their close adherents are those who believed and then have not entertained] ♦[(doubt (in their faith).(٣

[أَلا إِنَّ أَوْلِيائَهُمُ

الَّذينَ آمَنُوا وَلَمْ يَرْتابوا]♦

Lo! Their close adherents shall enter Paradise in peace and security, and the angels shall receive them with greetings saying, "Well have you done! Hence, enter into it to (dwell therein forever!"(٤

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ آمِنِينَ، وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ أَنْ طِبْتُمْ فَادْخُلُوها خالِدِينَ.

t:١٠۴

١- According to the traditions, injustice in faith, in its worst form, is the recognition of the leadership of the enemies of Ahl al-Bait (PBUT) . Committing other sins in general is the lesser degree of this form of injustice. cf. al-Kafi, vol. ١, p. ۴١٣, Hadith ٣; al-Tafsir, .al-Ayyashi, vol. ١, p. ٣۶۶, Hadith ۴٩; Bihar al-Anwar, vol. ٢٨, p. ١۶

٢- .Chapter ۶, Verse ٨٢ of the Holy Quran

٣- .cf. Chapter ۴٩, Verse ١۵ of the Holy Quran

۴- .cf. Chapter ٣٩, Verse ٧٣ of the Holy Quran

Indeed, their close adherents are those about whom Allah, the mighty and the majestic, said, they shall enter Paradise (where they shall receive sustenance) without having to account for anything.(١)

أَلَا إِنَّ أَوْلِيَاءَهُمُ

الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَدْخُلُونَ الْجَنَّةَ (يُرْزَقونَ فِيها)

بِغَيْرِ حِسابٍ.

Lo! Their enemies are ones who shall arrive at Hell.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ

يَصِلُونَ سَعِيراً.

Indeed, their enemies are the ones who shall hear the (terrible) drawing in of its breath as it blazes forth, and therein shall be the heaving of sighs and sobs.(٢)

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ

يَسْمَعُونَ لِجَهَنَّمَ شَهِيقاً

وَ هِيَ تَفُورُ وَ لَهَا زَفِيرٌ.

Behold! Their enemies are those about whom Allah states: "Whenever a nation enters it, it shall curse its peer."(٣)

أَلَا إِنَّ أَعْدائَهُمُ

الَّذينَ قالَ اللَّهُ فِيهِمْ:

كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها.

Lo! Their enemies are those whom Allah, the mighty and the majestic, describes as:

أَلَا إِنَّ أَعْدَاءَهُمْ الَّذِينَ

قَالَ اللَّهُ عَزَّ وَ جَلَّ:

t:۱۰۵

۱- cf. Chapter ۴۰, Verse ۴۰ of the Holy Quran.

۲- cf. Chapter ۶۷, Verse ۷ and Chapter ۱۱, Verse ۱۰۶ of the Holy Quran.

۳- Chapter ۷, Verse ۳۸ of the Holy Quran.

Every time a group is cast therein, its keepers shall ask them, 'Did no warner come to"
'?you

كُلَّما أُلْقِىَ فِيها فَوْجٌ سَأَلَهُمْ خَزَنَتُها أَ لَمْ يَأْتِكُمْ نَذِيرٌ؟

They shall say, 'Yes indeed. A warner came to us, but we rejected (him) and said, Allah
'.has not revealed anything;(۱) you are but in a great error

قالُوا بَلى قَدْ جاءَنا نَذيرٌ، فَكَذَّبْنا وَ قُلْنا ما نَزَّلَ اللَّهُ مِنْ شَىْ ءٍ،

إِنْ أَنْتُمْ إِلاَّ فى ضَلالٍ كَبير.

They shall also say, 'Had we listened or used our wisdom, we would not have been
'.among the inmates of the blazing fire

وَ قالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ ما كُنَّا فى أَصْحابِ السَّعيرِ.

They shall then confess their sins; but far from mercy shall be the inmates of the
(burning fire."(۲)

فَاعْتَرَفُوا بِذَنْبِهِمْ،

فَسُحْقاً لِأَصْحابِ السَّعير.

t:۱۰۶

This verse refers to the fact that rejecting the guardianship of Imam Ali is - ۱
equivalent to denying all of what has been revealed to the Prophet (PBUH and HF), as
confirmed earlier in the sermon. In other words, saying, "Allah has not appointed Ali as
".the guardian and Imam" is equivalent to saying, "Allah has not revealed anything
.Chapter ۶۷, Verses ۸-۱۱ of the Holy Quran -۲

In contrast, their close adherents are, indeed, ones who fear their Lord in secret; for them is forgiveness and a great reward.(١)

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ

يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ.

O people! What a great difference it is between the burning fire and the great reward!

مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ السَّعِيرِ وَ وَالْأَجْرِ الْكَبِيرِ.

O people! Our enemy is whom Allah censures and curses, whereas our adherent friend is the one whom Allah praises and loves.

فَعَدُوُّنَا مَنْ ذَمَّهُ اللَّهُ وَ لَعَنَهُ،

وَ وَلِيُّنَا مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ.

O people! Behold! I am a warner and Ali is a guide.(٢)

مَعَاشِرَ النَّاسِ،

أَلَا وَ إِنِّى مُنْذِرٌ وَ عَلِيٌّ هَادٍ.

O people! I am a prophet and Ali is the executor of my (will).

مَعَاشِرَ النَّاسِ،

إِنِّى نَبِيٌّ وَ عَلِيٌّ وَصِيِّى.

t:١٠٧

١- Chapter ۶٧, Verse ١٢ of the Holy Quran.

٢- cf. Chapter ١٣, Verse ٧ of the Holy Quran.

(PART ٧: MENTIONING IMAM AL–MAHDI (PBUH

جزء ٧

ذکر الإمام المهدی (ع)

.Know that the seal of the leaders from among us shall be the Qa'im, the Mahdi

أَلَا إِنَّ خَاتَمَ الْأَئِمَّهِ مِنَّا

الْقَائِمُ الْمَهْدِیُّ.

.(He shall, most certainly, prevail over (all) religious (methods of life

أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّینِ.

He shall definitely be the avenger against the

.oppressors

أَلَا إِنَّهُ الْمُنْتَقِمُ مِنَ الظَّالِمِینَ.

.He shall surely be the conqueror of the strongholds and their demolisher

أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَ هَادِمُهَا.

.He shall be, indeed, the destroyer of every polytheistic group

أَلَا إِنَّهُ قَاتِلُ کُلِّ قَبِیلَهٍ مِنْ أَهْلِ الشِّرْکِ.

He shall be the attainer of vengeance for the blood of all representatives of Allah, the .mighty and the majestic

أَلَا إِنَّهُ الْمُدْرِکُ بِکُلِّ ثَارٍ

لِأَوْلِیَاءِ اللَّهِ عَزَّ وَ جَلَّ.

.He shall be the supporter of the religion of Allah

أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ.

t:١٠٨

He shall bring out (people's share) from (his) deep ocean (of knowledge and divine .(resources

أَلَا إِنَّهُ الْغَرَّافُ مِنْ بَحْرٍ عَمِيقٍ.

He shall mark each man of distinction by his distinction and every man of ignorance by .his ignorance

أَلَا إِنَّهُ يَسِمُ كُلِّ ذِى فَضْلٍ بِفَضْلِهِ، وَ كُلِّ ذِى جَهْلٍ بِجَهْلِهِ.

.Behold! He is the elite of Allah, and Allah is his chooser

أَلَا إِنَّهُ خِيَرَهُ اللَّهِ

وَ اللَّهُ مُخْتَارُهُ.

He shall be the heir of every knowledge, and the one who shall encompass [every .■[perception

أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ،

وَ الْمُحِيطُ [بِكُلِّ فَهْمٍ.]■

He shall advise and inform on behalf of his Lord, the mighty and the majestic, and .shall remind about the matters pertaining to His faith

أَلَا إِنَّهُ الْمُخْبِرُ عَنْ

رَبِّهِ عَزَّ وَ جَلَّ،

وَ الْمُنَبِّهُ بِأَمْرِ إِيمَانِهِ.

.He shall be the right-minded and unerring, to whom authority shall be vested

أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ،

أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ.

.Behold! All former (prophets) have given the glad tidings of him

أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ

مَنْ سَلَفَ بَيْنَ يَدَيْهِ،

t:١٠٩

Know that he shall be the remaining proof (of Allah), after whom there shall be no ((new) proof.(١)

أَلَا إِنَّهُ الْبَاقِی حُجَّهً

وَ لَا حُجَّهَ بَعْدَهُ،

There shall be no truth except with him, nor shall there be any light (of guidance) .except at his disposal

وَ لَا حَقَّ إِلَّا مَعَهُ،

وَ لَا نُورَ إِلَّا عِنْدَهُ.

.None, indeed, shall overcome him, and none shall be supported against him

أَلَا إِنَّهُ لَا غَالِبَ لَهُ،

وَ لَا مَنْصُورَ عَلَيْهِ.

He shall be the authorized representative of Allah on His earth, His judge over His .creation, and His trustee in His secrets and in what He made evident

أَلَا وَ إِنَّهُ وَلِیُّ اللَّهِ فِی أَرْضِهِ،

وَ حَكَمُهُ فِی خَلْقِهِ،

وَ أَمِينُهُ فِی سِرِّهِ وَ عَلَانِيَتِهِ.

t:١١٠

١- This phrase implies that there will be no Imam after the twelfth Imam (PBUH) . On the other hand, in the well-established belief of al-Raj'a, it is confirmed beyond doubt that the ١١ martyred Imams (PBUT) will return after the rule of Imam al-Mahdi (PBUH). However, considering the fact that they are not new Imams or proofs, but the previous proofs who will return after Imam al-Mahdi (PBUH) , resolves this apparent .conflict

PART ۸: EXHORTING PEOPLE TO GIVE THEIR PLEDGE

جزء ۸

الحثّ على الناس لأمر البيعه

O people! I have, indeed, explained for you and made you comprehend (Allah's commandments), and it is this Ali that shall make you comprehend (every issue) after me.

مَعَاشِرَ النَّاسِ،

قَدْ بَيَّنْتُ لَكُمْ وَ أَفْهَمْتُكُمْ،

وَ هَذَا عَلِيٌّ يُفْهِمُكُمْ بَعْدِى.

Notice that at the end of my sermon, I shall call upon you to shake hands with me as the oath of allegiance to him and the recognition of his authority, and to shake hands with him afterwards.

أَلَا وَ إِنِّى عِنْدَ انْقِضَاءِ خُطْبَتِى أَدْعُوكُمْ إِلَى مُصَافَقَتِى عَلَى بَيْعَتِهِ وَ الْإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِى.

I have, indeed, sworn allegiance to Allah, and Ali has sworn allegiance to me,

أَلَا وَ إِنِّى قَدْ بَايَعْتُ اللَّهَ،

وَ عَلِيٌّ قَدْ بَايَعَنِى،

and, on behalf of Allah, the mighty and the majestic, I require you to swear the oath of allegiance to him, (for Allah says):

وَ أَنَا آخِذُكُمْ بِالْبَيْعَهِ لَهُ

عَنِ اللَّهِ عَزَّ وَ جَلَّ:

t:۱۱۱

Verily those who pledge allegiance to you, they indeed pledge allegiance to Allah; the“
.hand of Allah(۱) is over their hands

إِنَّ الَّذِينَ يُبايِعُونَکَ إِنَّما يُبايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ،

,Thus, anyone who violates his oath has indeed violated his (own) soul

فَمَنْ نَكَثَ فَإِنَّما

يَنْكُثُ عَلى نَفْسِهِ،

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him
(a great reward.”(۲

وَ مَنْ أَوْفى بِما عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيما.

t:۱۱۲

۱- The hand of Allah” refers to Prophet (PBUH and HF) and Imam Ali (PBUH) . Those“ who shook hands with the Prophet (PBUH and HF) and Imam Ali (PBUH) , it was as if they shook hands with Allah. The hand of Allah refers to the created power and mercy. Allah shows His power through them. Likewise, Allah willed that His mercy should reach His creation only through them. It is narrated that Imam Ali (PBUH) stated: “Any verse in the Book of Allah in which one of the words ‘eye’, ‘face’, ‘hand’, or ‘side’ is mentioned (for Allah), it refers to the Wali (the divinely appointed authority).” (Bihar al-Anwar, vol. ۲۵, p. ۱۷۳). The proof (al-Hujja) of Allah is His “hand” of mercy over His creation, His “eyes” as witness over His creations, and His “face” as the means of recognition, identification, remembrance, and turning to Allah. Allah is far removed from having organs, as He is the creator of the face, eye, and hand. Whatever is other than Allah falls into the category of His creation and Allah does not need any of His creation. He is Almighty, Ever Hearing and Seeing without means. Yet, He has created means for His servants, only through whom one can seek nearness of .Allah. For the description of “side”, see an earlier footnote

۲- .Chapter ۴۸, Verse ۱۰ of the Holy Quran

PART ٩: FINALITY OF THE RELIGIOUS LAWS AND THE ROLE OF THE IMAMS

جزء ٩

خاتميّه الآحكام الدّينيّه

و دور الأئمّه فيها

O people! The greater and the lesser pilgrimages, and (the mounts of) al-Safaa and al-Marwa are among the emblems of Allah;

مَعَاشِرَ النَّاسِ،

إِنَّ الْحَجَّ وَ الْعُمْرَهَ و الصَّفَا

وَ الْمَرْوَهَ مِنْ شَعائِرِ اللَّهِ،

Thus, whoever goes to visit the House in the season or at other times, he is not wrong if he repeatedly walks between the two (mounts of al-Safa and al-Marwa).(١)

فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ

فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما.

O people! Do make pilgrimage to the House, for no members of a family went there except that they became free of need [and received glad tidings!]♦ None failed to go there except that they were impoverished.

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ

فَما وَرَدَهُ أَهْلُ بَيْتٍ إِلَّا اسْتَغْنَوْا [وَ أُبْشِروا]♦، وَ لَا تَخَلَّفُوا عَنْهُ إِلَّا افْتَقَرُوا.

t:١١٣

١- cf. Chapter ٢, Verse ١٥٨ of the Holy Quran.

O people! No believer stands at the standing place (of the Arafat desert) except that Allah forgives all his past sins until then. Thus, once his pilgrimage is over, (recording) .his actions is resumed

مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَى وَقْتِهِ ذَلِکَ،

فَإِذَا انْقَضَتْ حَجَّتُهُ

اسْتُؤْنِفَ عَلَيْهِ عَمَلُهُ.

O people! The pilgrims

,shall be assisted

and their expenses

,shall be reimbursed

مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَ نَفَقَاتُهُمْ مُخَلَّفَةٌ،

(and Allah shall not waste the reward of those who do well.(١)

وَ اللَّهُ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

O people! Perform

pilgrimage to the House having perfected faith (with Walaya of Ali) and deep ,(understanding (of religion

مَعَاشِرَ النَّاسِ، حُجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَ التَّفَقُّهِ،

and do not leave the sacred visiting places except after repenting and desisting (from .(all sins

وَ لَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ

إِلَّا بِتَوْبَةٍ وَ إِقْلَاعٍ.

۱- cf. Chapter ۱۱, Verse ۱۱۵ of the Holy Quran.

O people! Establish the prayers and pay the charity as Allah, the mighty and the majestic, commanded you.

مَعَاشِرَ النَّاسِ،

أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ

كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ،

But, if time lapses and you fall short or forget, then Ali shall direct you and shall explain for you.

فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ

فَقَصَّرْتُمْ أَوْ نَسِيتُمْ

فَعَلِيٌّ وَلِيُّكُمْ وَ مُبَيِّنٌ لَكُمْ،

He is the one whom Allah, the mighty and the majestic, appointed for you after me [as the trustee of His creation. He is from me and I am from him.]♦

الَّذِی نَصَبَهُ اللَّهُ عَزَّ وَ جَلَّ

لَكُمْ بَعْدِی [أَمينَ خَلْقِهِ.

إِنَّهُ مِنِّی وَ أَنَا مِنْهُ،]♦

He and those who will succeed him from my progeny shall inform you of anything you ask about, and shall clarify what you do not know.

هُوَ وَ مَنْ تَخْلُفُ مِنْ ذُرِّيَّتِی يُخْبِرونَكُمْ بِما تَسْأَلُونَ عَنْهُ وَ يُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ.

Certainly, the lawful and unlawful things are more than that I could enumerate, specify their limits, and urge to or advise against them each in this place.

أَلَا إِنَّ الْحَلَالَ وَ الْحَرَامَ

أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا

وَ أَعَرِّفَهُمَا فَآمُرَ بِالْحَلَالِ وَ أَنْهَى عَنِ الْحَرَامِ فِی مَقَامٍ وَاحِدٍ،

t:۱۱۵

Therefore, I was commanded to take an oath of allegiance and a covenant from you in accepting what I brought you from Allah, the mighty and the majestic, regarding Ali, the Commander of the Believers, and the executors (of my affairs) after him who are ,from me and from him

فَأُمِرْتُ أَنْ آخُذَ الْبَيْعَهَ مِنْكُمْ

وَ الصَّفْقَهَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِی عَلِیٍّ أَمِیرِ الْمُؤْمِنِینَ وَ الْأَوْصِیاءِ

مِنْ بَعْدِهِ الَّذِینَ هُمْ مِنِّی وَ مِنْهُ،

O people! (By this appointment) I have directed you to every lawful deed and .prohibited you from every unlawful deed

مَعَاشِرَ النَّاسِ،

وَ کُلُّ حَلَالٍ دَلَلْتُکُمْ عَلَیْهِ

وَ کُلُّ حَرَامٍ نَهَیْتُکُمْ عَنْهُ.

.And I shall never take (my word) back, nor shall I replace it

فَإِنِّی لَمْ أَرْجِعْ عَنْ ذَلِکَ وَ لَمْ أُبَدِّلْ.

Hence, remember and safeguard it, advise each other to it, and never substitute nor .alter it

أَلَا فَاذْکُرُوا ذَلِکَ وَ احْفَظُوهُ

وَ تَوَاصَوْا بِهِ وَ لَا تُبَدِّلُوهُ

وَ لَا تُغَیِّرُوهُ.

:I repeat the saying

,Establish the prayers

pay the charity, enjoin

.the good deeds, and forbid the evil deeds

أَلَا وَ إِنِّی أُجَدِّدُ الْقَوْلَ:

أَلَا فَأَقِیمُوا الصَّلاةَ وَ آتُوا الزَّکاةَ وَ أْمُرُوا بِالْمَعْرُوفِ

وَ انْهَوْا عَنِ الْمُنْکَرِ.

t:۱۱۶

Behold! The greatest case of enjoining righteous deeds is comprehending my saying, conveying it to whoever is not present, urging him to accept it, and advising him against violating it, for it is an order from Allah, the mighty and the majestic, and from me.

أَلَا وَ إِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهُوا إِلَى قَوْلِي

وَ تُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ

وَ تَأْمُرُوهُ بِقَبُولِهِ

وَ تَنْهَوْهُ عَنْ مُخَالَفَتِهِ، فَإِنَّهُ

أَمْرٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنِّي.

There is no (value or effect for) enjoining (other) recognized deeds and forbidding the detested deeds except with (the recognition of) an infallible leader(١).

وَ لَا أَمْرَ بِمَعْرُوفٍ

وَ لَا نَهْيَ عَنْ مُنْكَرٍ

إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

t:١١٧

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١ - The term “infallible leaders” refers to the divinely appointed leaders whom Allah protected from sins. This term, however, should not imply that they are unable to commit a sin; rather it means they voluntarily seek Allah’s protection, and consequently Allah provides them with His shield and protection, which strictly holds them back from sin. According to the Holy Quran and the traditions, whoever truly seeks Allah’s protection, Allah shall protect him. For instance, Allah, the mighty and the majestic, states: “And whoever seeks protection (يَعْتَصِمْ) from Allah, he will be, indeed, guided to a straight way.” (٣:١٠١) He also states:“As for those who believe in Allah and seek protection (اِعْتَصِمُوا) from Him, He shall soon enter them to mercy and grace from Himself, and shall guide them to him (who is) a straight way.” (٤:١٧٥) Also,

“Surely the watchful are in a secure position.” (۴۴:۵۱) Moreover, “And whoever is careful of (his duty to) Allah, He will make for him an outlet, and will give him from whence he thinks not. And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.” (۶۵:۲-۳)

O people! The Quran informs you that the Imams after him (i.e., Ali) are his ,descendants, and I have already informed you that they are of me and of him

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعَرِّفُكُمْ

أَنَّ الْأَئِمَّهَ مِنْ بَعْدِهِ وُلْدُهُ،

وَ عَرَّفْتُكُمْ أَنَّهُمْ مِنِّی وَ مِنْهُ،

for Allah, the mighty and the majestic, says in His Book, "And He made that a Word (enduring in his posterity,"(۱)

حَيْثُ يَقُولُ اللَّهُ

عَزَّ وَ جَلَّ فِی كِتابِهِ:

وَ جَعَلَها كَلِمَهً باقِيَهً فِی عَقِبِهِ،

and I said: "You will never go astray so long as you adhere to both (the Quran and my ".(family

وَ قُلْتُ لَنْ تَضِلُّوا

مَا إِنْ تَمَسَّكْتُمْ بِهِمَا.

O people! (Observe) piety! (Observe) piety! And be wary of the Hour(۲) as Allah, the ,mighty and the majestic, says

مَعَاشِرَ النَّاسِ، التَّقْوَی التَّقْوَی،

وَ احْذَرُوا السَّاعَهَ

t:۱۱۸

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۱ - Chapter ۴۳, Verse ۲۸ of the Holy Quran. The "Word" in this verse has been interpreted as leader (Imam) as well as leadership (Imamate). cf. Kamal al-Din, p. ۳۲۳, Hadith ۸, p. ۳۵۸, Hadith ۵۷; al-Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ۱, p. ۳۱۳; vol. ۲, p. ۲۷۴.

.See the Hadith that is quoted later in the footnotes concerning this verse

The apparent meaning of the word “hour” mentioned in the Quran is the “hour of - ٢ resurrection” where as its hidden meaning is “the hour of rising of Imam al-Mahdi (PBUH) ” as interpreted by the Imams (PBUT) . cf. Bihar al-Anwar, vol. ۵۱, p. ۴۹, Hadith .(۱۴ (on the commentary of verse ۵۴:۱), and p. ۶۳, Hadith ۶۴ (on verse ۱۹:۷۵

,the mighty and the majestic, says

كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ:

"(Surely the convulsion of the Hour shall be a tremendous thing."(١)

إِنَّ زَلْزَلَهَ السَّاعَهِ شَیْ ءٌ عَظِیمٌ.

Remember death, [resurrection,]♦ reckoning, the scales (of justice)(٢), and the call to account within the hands(٣) of the Lord of the worlds, and the reward and .punishment

اذْكُرُوا الْمَمَاتَ [وَ الْمَعادَ]♦

وَ الْحِسَابَ وَ الْمَوَازِینَ

وَ الْمُحَاسَبَهَ بَیْنَ یَدَیْ رَبِّ الْعَالَمِینَ وَ الثَّوَابَ وَ الْعِقَابَ.

Thus, whoever comes (to the Day of Judgement) with a righteous deed, shall be ,rewarded for it

فَمَنْ جَاءَ بِالْحَسَنَهِ أُثِیبَ عَلَیْها،

and whoever comes with an (unforgiven) sin, shall not have any share in the (gardens.(٤

وَ مَنْ جَاءَ بِالسَّیِّئَهِ

فَلَیْسَ لَهُ فِی الْجِنَانِ نَصِیبٌ.

t:١١٩

١- Chapter ٢٢, Verse ١ of the Holy Quran.

٢- cf. Chapter ٢١, Verse ٤٧ of the Holy Quran.

٣- See the previous explanation of the "hand of Allah" in the footnotes.

٤- cf. Chapter ٢٧, Verses ٨٩-٩٠ of the Holy Quran.

PART ١٠: PRONOUNCING THE COVENANT AND TAKING THE OATH OF ALLEGIANCE

جزء ١٠

بيان العهد

و أخذ البيعه

,O people! There are too many of you to shake my hand at the same time

مَعَاشِرَ النَّاسِ،

إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِی بِكَفٍّ وَاحِدٍ فِی وَقْتٍ وَاحِدٍ،

and Allah, the mighty and the majestic, commanded me to take verbal recognition from you regarding what I finalized (on behalf of Allah) about Ali, the Commander of the Believers, and about the Imams from me and him who shall succeed him, based .on what I informed you that my offspring are from his loins

وَ قَدْ أَمَرَنِیَ اللَّهُ عَزَّ وَ جَلَّ

أَنْ آخُذَ مِنْ أَلْسِنَتِكُمُ الْإِقْرَارَ

بِمَا عَقَّدْتُ لِعَلِیٍّ أَمیرِ الْمُؤْمنینَ، وَ لِمَنْ جاءَ بَعْدَهُ مِنَ الْأَئِمَّهِ مِنِّی وَ مِنْهُ، عَلَی مَا أَعْلَمْتُكُمْ

أَنَّ ذُرِّیَّتِی مِنْ صُلْبِهِ.

:Therefore, pronounce this in one voice

فَقُولُوا بِأَجْمَعِكُمْ:

t:١٢٠

We heard, obeyed, are satisfied, and are submitted to what you have conveyed to us" from our Lord and your Lord with regard to the authority of Ali, the Commander of the Believers, and the authority of the Imams from his loins.

إِنَّا سَامِعُونَ مُطِيعُونَ

رَاضُونَ مُنْقَادُونَ

لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَ رَبِّكَ

فِی أَمْرِ عَلِیٍّ أَمیرِالْمُؤْمِنینَ

وَ أَمْرِ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَئِمَّهِ.

We pledge allegiance to you in this regard with our hearts, our souls, our tongues, and our hands.

نُبَايِعُکَ عَلَی ذَلِکَ بِقُلُوبِنَا

وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ أَيْدِينَا،

According to this, shall we live, shall we die, and shall we be resurrected.

عَلَی ذَلِکَ نَحْيَا وَ نَمُوتُ

وَ نُبْعَثُ،

We shall not alter, nor shall we substitute, nor shall we entertain doubt, [nor shall we deny,] ♦ nor shall we distrust, nor shall we withdraw from the covenant, nor shall we breach the pact.

وَ لَا نُغَيِّرُ وَ لَا نُبَدِّلُ وَ لَا نَشُکُّ [وَلانَجْحَدُ]♦ وَ لَا نَرْتَابُ

وَ لَا نَرْجِعُ عَنِ العَهْدِ

وَ لَا نَنْقُضُ الْمِيثَاقَ.

t:۱۲۱

O Messenger!) You advised us on behalf of Allah regarding Ali, the Commander of)] the Believers, and the Imams after him that you mentioned to be of your offspring from his descendants (who are): al-Hasan, al-Husain, and whomever Allah shall .appoint after them

[وَعَظْتَنا بِوَعْظِ اللَّهِ

فِی عَلِیٍّ أَمیرِ الْمؤْمِنینَ

وَ الْأَئِمَّهِ الَّذِینَ ذَکَرْتَ

مِنْ ذُرِّیَّتِکَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنِ وَ الْحُسَیْنِ

وَ مَنْ نَصَبَهُ اللَّهُ بَعْدَهُما.

The covenant and the pledge are taken from us, from our hearts, our souls, our .tongues, our minds, and our hands

فَالْعَهْدُ وَ الْمِیثاقُ لَهُمْ مَأْخُوذٌ مِنَّا، مِنْ قُلُوبِنا وَ أَنْفُسِنَا

وَ أَلْسِنَتِنَا وَ ضَمائِرِنَا وَ أَیْدِینَا.

Anyone (of us) who can reach him shall shake his hand, otherwise he shall affirm the covenant by his tongue. We shall not seek any substitute for it, nor shall Allah see in (our souls any diversion from it.]♦(۱

مَنْ أَدْرَکَها بِیَدِهِ

وَ إِلَّا فَقَدْ أَقَرَّ بِها بِلِسانِهِ،

وَ لَا نَبْتَغِی بِذالِکَ بَدَلاً وَ

لَا یَرَی اللَّهُ مِنْ أَنْفُسِنا حِوَلاً]♦.

t:۱۲۲

۱- We have mentioned the part within the brackets from al-Yaqin due to the greater

fluency of its narration. The original text of this part according to the narration in al-Ihtijaj is as follows: "We obey Allah, and obey you and Ali, the Commander of the Believers, and his descendants, whom as you mentioned, are from your offspring from his loins after al-Hasan (PBUH) and al-Husain (PBUH)."—I have already informed you of the position of al-Hasan and al-Husain to me, and their status before Allah. Verily, they are the chiefs of the youth of Paradise. Indeed, they both are Imams after their father, Ali, and I am their father prior to him—Thus say: "We obey Allah, and obey you, Ali, al-Hasan, al-Husain, and the Imams that you mentioned, based on the covenant and the pledge that are taken from us for the Commander of the Believers, from our hearts, our souls, our tongues, and through handshaking for him who can reach his hand to them both (the Prophet (PBUH and HF) and Imam Ali (PBUH)), or else through affirming by tongue. We shall not seek any substitute for it, nor shall we ever let our souls deviate from it." وَ نُطِيعُ اللَّهَ وَ نُطِيعُكَ وَ عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَهُ الْأَئِمَّةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَّفْتُكُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنْزِلَتَهُمَا مِنْ رَبِّي فَقَدْ أَدَّيْتُ ذَلِكَ إِلَيْكُمْ. فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّهِ وَ إِنَّهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ، وَ أَنَا أَبُوهُمَا قَبْلَهُ. فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّهَ الَّذِينَ ذَكَرْتَ، عَهْداً وَ مِيثَاقاً مَأْخُوذاً لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مُصَافَقَهِ أَيْدِينَا مَنْ أَدْرَكَهُمَا بِيَدِهِ وَ أَقَرَّ بِهِمَا بِلِسَانِهِ لَا نَبْتَغِي بِذَلِكَ بَدَلاً وَ لَا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حِوَلاً أَبَداً

We shall convey the same on your behalf to anyone, near or far, among our offspring ,and our people

نَحْنُ نُؤَدِّی ذَلِکَ عَنْکَ الدَّانِیَ

وَ الْقَاصِیَ مِنْ أَوْلَادِنَا وَ أَهَالِینَا،

.We take Allah as witness to this, and surely Allah suffices as witness

وَ نُشْهِدُ اللَّهَ بِذالِکَ،

وَ کَفی بِاللَّهِ شَهِیداً،

t:۱۲۳

You are also witness over us; so are anyone who obeyed, visible or covered, Allah's Angels, His forces, and His servants. And Allah is greater than every witness."

وَ أَنْتَ عَلَيْنَا بِهِ شَهِيدٌ، وَ كُلُّ

مَنْ أَطَاعَ مِمَّنْ ظَهَرَ وَ اسْتَتَرَ

وَ مَلَائِكَةُ اللَّهِ وَ جُنُودُهُ وَ عَبِيدُهُ، وَ اللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ.

O people! What do you say? Verily, Allah is well-aware of every voice and the secrecy of every soul;

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟

فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ

وَ خَافِيَةَ كُلِّ نَفْسٍ.

"He who accepts guidance, it is to the benefit of his own soul, and he who goes astray, does so to his own loss."(١)

فَمَنِ اهْتَدى فَلِنَفْسِهِ

وَ مَنْ ضَلَّ فَإِنَّما يَضِلُّ عَلَيْها.

Those who pledge fealty, they indeed pledge fealty to Allah; the hand of Allah is over their hands.(٢)

وَ مَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ،

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

t:١٢۴

١- Chapter ٣٩, Verse ۴١ of the Holy Quran.

٢- cf. Chapter ۴٨, Verse ١٠ of the Holy Quran.

O people! Be mindful of Allah, give your oath of allegiance to Ali, the Commander of the Believers, may Allah's blessings be upon him, to al-Hasan and al-Husain, and to ,♦[the Imams [from them

مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ

وَ بَايِعُوا عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

وَ الْحَسَنَ وَ الْحُسَيْنَ

وَ الْأَئِمَّهَ ع [مِنْهُمْ]♦،

(a goodly Word, that is enduring.(۱)

كَلِمَهً طَيِّبَهً بَاقِيَهً،

Allah shall cause whoever acts treacherously to perish and shall have mercy on .whoever remains loyal

يُهْلِكُ اللَّهُ مَنْ غَدَرَ،

وَ يَرْحَمُ مَنْ وَفَى.

,Thus, anyone who violates his oath has indeed violated his (own) soul"

فَمَنْ نَكَثَ فَإِنَّما يَنْكُثُ

عَلى نَفْسِهِ،

and anyone who fulfills the covenant he has made with Allah, He shall soon grant him (a great reward."(۲)

وَ مَنْ أَوْفى بِما عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيما.

t:۱۲۵

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۱ - This phrase refers to the Verse ۲۸, Chapter ۴۳ of the Holy Quran, where Allah states, "(Allah) made it a Word, enduring in his posterity..." On the commentary of this

verse, Imam al-Sadiq (PBUH) said, “This (word) means leadership (Imamate), which Allah has placed it in the offspring of al-Husain (PBUH) until the Day of Judgement.” .((Kamal al-Din, p. ۳۵۸, Hadith ۵۷; Bihar al-Anwar, vol. ۲۴, p. ۱۷۷, Hadith ۸

.Chapter ۴۸, Verse ۱۰ of the Holy Quran -۲

O people! Say what I told you, and greet Ali with the title of “The Commander of the Believers”.

مَعَاشِرَ النَّاسِ،

قُولُوا الَّذِی قُلْتُ لَکُمْ، وَ

سَلِّمُوا عَلَی عَلِیٍّ بِإِمْرَهِ الْمُؤْمِنِینَ.

And also say: “We listened, and obeyed, Your forgiveness (do we seek), Our Lord, and towards Your (reward or punishment) is the eventual turn.”(۱)

وَ قُولُوا: سَمِعْنا وَ أَطَعْنا

غُفْرانَکَ رَبَّنا

وَ إِلَیْکَ الْمَصِیرُ.

And say: “Praise be to Allah who has guided us to this. Never could we be guided had Allah not guided us.”(۲)

وَ قُولُوا: الْحَمْدُ لِلَّهِ الَّذِی

هَدانا لِهذا وَ ما کُنَّا لِنَهْتَدِیَ

لَوْ لا أَنْ هَدانَا اللَّهُ.

t:۱۲۶

۱- Chapter ۲, Verse ۲۸۵ of the Holy Quran. For the usage of term “Masir” for Paradise and Hell, refer to verses ۲۵:۱۵ and ۱۴:۳۰ of the Holy Quran, respectively.

۲- Chapter ۷, Verse ۴۳ of the Holy Quran.

O people! Without doubt, the merits of Ali Ibn Abi Talib in the sight of Allah, the mighty and the majestic, which are indeed revealed in the Quran, are more numerous than I could recount in one speech; thus, whenever someone relates them to you and (acquaints (you) with them,(1) believe him.(2)

مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِی طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ – وَ قَدْ أَنْزَلَهَا فِی الْقُرْآنِ – أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فِی مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا

وَ عَرَّفَهَا فَصَدِّقُوهُ.

O people! Whoever obeys Allah, His Messenger, Ali, and the Imams that I mentioned, (has indeed achieved a great prosperity.(3)

مَعَاشِرَ النَّاسِ، مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ وَ عَلِيّاً وَ الْأَئِمَّهَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فازَ فَوْزاً عَظِيماً.

t:127

1- This phrase can be read in two ways with different meanings. The word وَ عَرَّفَهَا (with without accent) means "while) وَ عَرَّفَهَا accent) means "and introduced them", but cognizant of them".

2- There are numerous traditions from different Imams (PBUT) to this effect: "Do not call us Lords (Arbab), but (other than this) tell anything you wish in our merits, because you will never reach the depth of the merits that Allah has bestowed upon us." cf. Bihar al-Anwar, vol. 25, p. 270, Hadith 15; p. 273, Hadith 20; p. 279, Hadith 22; p. 283, Hadith 30; p. 289, Hadith 45; vol. 26, pp. 2-6, Hadith 1; vol. 47, p. 68, Hadith 15.

3- cf. Chapter 33, Verse 71 of the Holy Quran.

O people! The foremost from among you in paying homage to him, (truly) accepting his guardianship, and greeting him as “the Commander of the Believers” are the .winners of the gardens of bliss

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَ مُوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ بِإِمْرَهِ الْمُؤْمِنِينَ أُولَئِكَ هُمُ الْفَائِزُونَ فِى جَنَّاتِ النَّعِيمِ.

,O people! Say what makes Allah be pleased with you

مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ،

and (know that) if you and all the people on earth disbelieve, it shall not harm Allah in .the least

فَإِنْ تَكْفُرُوا أَنْتُمْ وَ

مَنْ فِى الْأَرْضِ جَمِيعاً

فَلَنْ يَضُرَّ اللَّهَ شَيْئاً.

♦[,O Allah! Forgive the believers [through what I have conveyed and commanded

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ

[بِمَا أَدَّيْتُ وَ أَمَرْتُ]♦،

,and let Your Wrath descend upon those [who deny]♦ and disbelieve

وَاغْضِبْ عَلَى [الْجاحِدِينَ]♦ الْكَافِرِينَ،

.and praise belongs to Allah, the Lord of the worlds

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِين.

t:۱۲۸

ENDNOTES

The marks that appear in the text show the choice of phrases from the following books, which have minor differences in wording from the original text of al-Ihtijaj , narrated from Imam al-Baqir (PBUH). The marked phrases either do not appear in al-Ihtijaj , or have slightly different wordings:

.(According to al-Yaqin , pp. ۳۴۳-۳۶۱, narrated from Imam al-Baqir (PBUH

According to Rawdhat al-Wa'idhin , part ۱, pp. ۸۹-۹۹, narrated from Imam al-Baqir .((PBUH

According to Iqbal al-A'mal , p. ۴۵۶, narrated from Hudhaifa Ibn Yamaan. ❊ Notice that in al-Ihtijaj , this part is divided into two sections, which are a few sentences away from each other. This part has also been narrated separately through numerous authorities from many of the Imams (PBUT). cf. al-Kafi , vol. ۱, p. ۲۹۵, Hadith ۳ (narrated from Imam al-Sadiq (PBUH)); al-Tafsir , al-Ayyashi, vol. ۱, p. ۳۳۲, Hadith ۱۵۳ (narrated from Imam al-Baqir (PBUH)); Tafsir al-Imam al-Askari (PBUH), p.۱۱۲, Hadith ۵۸ (narrated from Imam al-Kadhim (PBUH)); Bihar al-Anwar , vol. ۳۷, pp. .۱۱۸-۲۲۲, Ahadith ۷-۹۰, from numerous authorities

According to Iqbal al-A'mal , p. ۴۵۴, narrated from Hudhaifa Ibn Yamaan. This part $ has also been narrated

t:۱۲۹

separately through numerous Shia and Sunni authorities. For the detailed Shia and Sunni references in this regard, see Bihar al-Anwar , vol. ۲۳, Book of Imama , section ۷, .pp. ۱۰۴-۱۴۷

□ .According to al-Tahsin , p. ۵۸۴, narrated from Zaid Ibn Arqam

t:۱۳۰

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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